THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. IV. No. 10. NEW-YORK, SATURDAY, MAY 24, 1834. WHOLE NUMBER, 166.

In reprinting a few weeks ago, the beautiful tribute of Bishop Doane to the memory of Bishop Ravenscroft, a few typographical errors occurred. We did not insert the errata in the following number, because we thought it due both to the verses and their author, to furnish the reader with a correct copy. It must be gratifying to the author, that a fugitive production, which seemed to be forgotten by the American public, should be again brought before them, in consequence of being quoted with approbation by one of the leading Reviews on the other side of the Atlantic.

Bishop Ravenscroft.

[*Originally published in the New-York American.*]

"——For he was a good man."

The good old man is gone!—
He lies in his saintly rest,
And his labors all are done,
And the work that he loved the best.
The good old man is gone—
But the dead in the Lord are blest!

I stood in the holy aisle,[*]
When he spake the solemn word,
That bound him, through care and toil,
The servant of the Lord:
And I saw how the depths of his manly soul
By that sacred oath were stirr'd.

And nobly his pledge he kept—
For the truth he stood up alone,
And his spirit never slept,
And his march was ever, *on!*
O! deeply and long shall his loss be wept,
The brave old man that 's gone.

There were heralds of the cross,[†]
By his bed of death that stood,
And heard, how he counted all but loss,
For the gain of his Saviour's blood;
And patiently waited his Master's voice,
Let it call him when it would.

The good old man is gone!
An apostle's chair is void;
There is dust on his mitre thrown,
And they 've broken his pastoral rod;
And the fold of his love he has left alone
To account for its care to God.

The wise old man is gone!—
His honor'd head lies low,
And his thoughts of power are done,
And his voice's manly flow,
And the pen that for truth like a sword was drawn,
Is still and soulless now.

The brave old man is gone!
With his armor on he fell;[‡]
Nor a groan nor a sigh was drawn,
When his spirit fled to tell:
For mortal sufferings, keen and long,
Had no power his heart to quell.

The good old man is gone!
He is gone to his saintly rest,
Where no sorrow can be known,
And no trouble can molest:
For his crown of life is won,
And the dead in Christ are blest.

G. W. D.

Boston, March 15, 1830.

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[*] The Right Rev. John Stark Ravenscroft, D. D., of North Carolina, was consecrated in St. Paul's Church, in the city of Philadelphia, on the 22d of May, 1823. He died in Raleigh, North-Carolina, on the 5th of March, 1830, "without a struggle or distorted feature."

[†] The Right Rev. Thomas Church Brownell, D. D., Bishop of Connecticut, and the Rev. William Richmond, Rector of St. Michael's, St. James' and St. Mary's Churches, New-York, on their return from a missionary tour through the Valley of the Mississippi, were in Raleigh on the 25th of February, and found the dying Bishop "humbly waiting for deliverance from pain and sin, through the merits of an all-sufficient Saviour."

[‡] The Bishop was at that time (ten days before his death) employing the little strength he had in revising his MSS. for publication. By them, though dead, he will yet speak!

MISCELLANY.

TESTIMONIES OF THE ANCIENT HEATHEN TO THE DOCTRINE OF THE TRINITY.

Much curious information is found in the writings of the learned on the traditions of the doctrine of the Trinity among the ancient Heathen. The following synopsis of these views is from Simpson's Deity of Jesus, and we lay it before the reader not so much for any bearing it has on the truth of the doctrine as for the singular and interesting nature of the facts.

We proposed in the next place to produce the opinions of the learned Heathen concerning the nature of the Divine Being. Much satisfactory information, one should suppose, could not be expected from this quarter. Their ideas cannot be very distinct upon a subject so deep and mysterious as that of the sacred Trinity. Unassisted reason can afford little information here. All their knowledge of the subject must have been derived from tradition, from the writings of Moses and the prophets, or from conversation had with the Jews in their dispersion. How they came by their intelligence we know little for certain. Certain, however, it is that the Gentile nations were no strangers to the distinctions in the Godhead at a very early period of the world. Their notions of this kind are to be traced so far back, that we are lost in the abyss of time, and can only say, that the Heathens were possessed of the idea of a distinction in the Deity from time immemorial. And this is a strong presumption that the doctrine of the Trinity was either an original revelation to mankind, or that the writings of Moses and the prophets have been interpreted, right or wrong, as containing some information concerning it. Be this as it may, the most early notice we have from the Heathen of a plurality of persons in the Divine Nature seems to be derived from the eastern countries, where the descendants of Noah first settled. Chaldea and Egypt were the original sources of it. Into one or both of these countries the learned of ancient times usually travelled, to gather what information they were able concerning arts, laws, policy, things human and divine. In these literary peregrinations the Grecian sages take the lead. Orpheus, Pythagoras, Homer, Plato, and other celebrated persons returned from these universities of the world, full fraught with learned stores: and from Greece, that small, but celebrated country, they disseminated the seeds of religion, liberty, and laws, through all the neighboring nations, the benefits of which we enjoy at this day.

There is a good general view of the sentiments of the Heathen concerning the Trinity in Reeve's edition of Chambers' Cyclopædia, which I shall here transcribe. Many of the Heathen, says this vast repository of science, seem to have had a notion of a Trinity. Steuch. Eugub. de Peren. Philos. lib. i. cap. 3, observes, that there is nothing in all theology more deeply grounded, or more generally allowed by them, than the mystery of the Trinity. The Chaldeans, Phenicians, Greeks, and Romans, both in their writings, and their oracles, acknowledged that the Supreme Being had begot another Being from all eternity, which they sometimes called the Son of God, sometimes the Word, sometimes the Mind, and sometimes the wisdom of God, and asserted it to be the creator of all things.

Among the sayings of the Magi, the descendants of Zoroaster, this is one. Παντα εξετελεσε πατηρ και νω παρεδωκε δευτερω — The Father finished all things, and delivered them to the Second Mind. The Egyptians called their Trinity, hemptha, and represented it by a globe, a serpent, and a wing, disposed into one hieroglyphic symbol. Kircher, Gale, &c., suppose the Egyptians learned their doctrine of a Trinity from Joseph and the Hebrews.

The philosophers, says St. Cyril, owned three hypostases, or persons; they have extended their divinity to three persons, and even sometimes used the word trias, trinity: they wanted nothing but to admit the consubstantiality of the three hypostases, to signify the unity of the Divine nature, in exclusion of all triplicity with regard to difference of nature; and not to hold it necessary to conceive any inferiority of hypostases.

We learn from Dr. Cudworth, that, beside the inferior gods, generally received by all the Pagans, viz. animated stars, demons, and heroes, the more refined of them, who accounted not the world the supreme Deity, acknowledged a trinity of divine hypostases superior to them all. This doctrine, according to Plotinus, is very ancient, and obscurely asserted, even by Parmenides. Some have referred its origin to the Pythagoreans, and others to Orpheus, who adopted three principals, called Phanes, Uranus, and Cronus. Dr. Cudworth apprehends, that Pythagoras and Orpheus derived this doctrine from the theology of the Egyptian Herms, and, as it is not probable, that it should have been first discovered by human reason, he concurs with Proclus in affirming, that it was at first a theology of divine tradition or revelation, imparted first to the Hebrews, and from them communicated to the Egyptians and other nations; among whom it was depraved and adulterated. Cudw. Intell. System, b. i. ch. 4.—Plato, and some other of his followers, speak of a Trinity in such terms, that the primitive fathers have been accused of borrowing the very doctrine from the Platonic school; but T. Mourgues, who has examined the point, asserts that nothing can be more stupid than to suppose the Platonic Trinity brought into the Church; and to have recourse to the Platonism of the fathers to discredit their authority with regard to this dogma.

1. Zoroaster seems to have been the first in the eastern countries, who entertained an idea of three principals existing in the divine nature. He lived in a very early period of the world, but when, it is not certain. His opinions are, indeed, delivered in very obscure terms; but in terms sufficiently clear to establish the proposition before us, that the Heathen nations had an idea of a Trinity from time immemorial. The following are some of the oracles of this celebrated man, or his disciples, which have come down to our own times:

> "Where the paternal Monad is.
> The Monad is enlarged which generates Two.
> For the Dyad sits by him, and shines with intellectual sections.
> For in the whole world there shines a *Trinity*, of which a *Unity* is the head.
> This order is the beginning of all section;
> For the mind of the Father commanded that all things be cut into *three*.
> Whose will assented, and then all things were divided;
> For the Father perfected all things, and delivered them over to the *second mind*, which the whole race of men call the first."

These, with several other oracles, are delivered down to us, as the sayings of this Chaldaic philosopher, by the Grecian writers. Most of them are obscure enough to be sure; but that which declares, In the whole world there shines a Trinity, of which a Unity in the principle is very remarkable, and has generally been understood as conveying a strong idea of the doctrine of the holy and undivided Trinity by Christian divines. Nor is the last less remarkable, which asserts that the Father perfected all things, and delivered them over to the second mind.

It is certain, that long before Christianity appeared in the world, there was a very ancient tradition, both among Jews and Heathens, concerning three real differences or distinctions in the divine nature, very nearly resembling the Christian doctrine of the Trinity. Where this tradition had its original is not easy, upon good and certain grounds, to say; but certain it is, that the Jews anciently had this notion: and that they did distinguish the Word of God, and the Holy Spirit of God, from him who was absolutely called God, and whom they looked upon as the first principle of all things; as is plain from Philo-Judeus, and Moses Nachmanides, and others cited by the learned Grotius in his incomparable book of the truth of the Christian religion.

2. Among the ancient Persians we find some indubitable traces of the doctrine of a Trinity, in their three great deities, Oromasdes, Mithra, and Ahriman. This was the Persian Triad, of which Mithra was the middle God, and called the mediator. This notion of the Persian Trinity is confirmed by a passage in Plutarch in his treatise de Iside et Osiride, where he declares—"Zoroaster is said to have made a three-fold distribution of things: to have assigned the first and highest rank to Oromasdes, who, in the oracles, is called the Father; the lowest to Ahrimanes; and the middle to Mithras, who, in the same oracles, is called the second mind."

3. The Egyptians called their Trinity Hemptha, and represented it by a globe, a serpent, and a wing, disposed into one hieroglyphic symbol, according to the custom of that country. Some persons have supposed that they learned their doctrine of a Trinity from Joseph, and the ancient Hebrews, who resided so long among them.

"The Egyptians asserted but one supreme, unmade Deity, yet agreeably to the Orphic, the Pythagorean, and Platonic Triad, which, it is very probable, was derived from them, they hold a kind of triplicity or trinity in the same Divine Essence, whose several hypostases, or persons, they distinguished by some one or other of these names, Hamman, Neith, Isis, Serapis, Eicton, Emeph, or Cneph, and Phtha. The first whereof was an indivisible unity, which they termed Eicton; the second a perfect mind converting its intellections into itself, which they termed Emeph, or Cneph; the third an immediate principle of generation, which they called by any of the other names, according to its several powers, as Hammon, Osiris, Phtha, and the like. Accordingly, Athanasius Kircher tells us, that in the Pamphilian obelisk, that the first hieroglyphic of a winged globe with a serpent coming out of it, was the Egyptian hieroglyphic of a triform Deity or Trinity of the divine hypostases; which he confirms by the testimony of Abenephius, an Arabian writer, and a Chaldaic fragment imputed to Sanchuniathon; the globe being said to signify the first incomprehensible Deity, self-existent, and without beginning or end; the serpent signifying the divine wisdom and creative virtue: lastly, the wings denoting that active spirit, which cherisheth, quickeneth, and enliveneth all things. To this account have subscribed St. Cyril, A. Stenchus Eugubinus, &c.; the latter citing for this purpose this passage out of Damascius, that, according to the Egyptians, the first principle of all was darkness, above all knowledge and understanding, or unknown darkness, they thrice repeating the same." Wise's Abridgment of Cudworth, p. 102. See Cudworth himself, p. 413, &c.

Michaelis also observes, that the Egyptian philosophers did not fall in with all the superstition of the people, but worshipped one supreme and first God, whom they called in Greek, ΕΙΣ, THE ONE. Jamblicus, in his book de Mysteriis Ægyptorum, sect. 8, c. 2, writes thus concerning the Deity; before all things that exist, and before the first original beings (meaning the spirits who created the world) there is one God. He is prior to the first God (meaning his Son) and to the King; he is moveable, and continues in the solitude of his unity. This only God was worshipped far and near in the eastern countries, and they intermixed superstition in their worship of him. Jamblicus writes of him in the place before quoted—"From this One, that God who is his own original kindled himself; wherefore he is also called his own Father, and his own origin."

(A Christian cannot assert the eternal divinity of the Son of God in stronger terms.) "For he is the original Being, and the God of gods, One of one, before any thing existed, and before the beginning of existence. For from him comes the possibility of being, and being itself, whence he is also called the beginning of things imaginable." Michaelis Introduc. Lectures to the N. T. sect. 100.

One of the most remarkable representations of the triune God that is now known is to be seen in the cavern of Elephanta, one of the most ancient and venerable temples in the world. It is very large, and composed of three heads united to one body, dedicated to the Creator, Preserver, and Regenerator of mankind.

(*To be continued.*)

From the Presbyterian.

INDEPENDENCE IN JUDGING OF RELIGION.

[Furnished by a Clergyman.]

"I should be glad," said an anxious and pious mother to me, "if you would have a conversation with my son on the subject of religion." "Why so?" I inquired. "Because," she replied, "he appears to be getting into a strange and dangerous way. He has always, till now, preserved the character of an industrious, amiable, and moral young man. He has enjoyed good opportunity for learning, and is fond of reading; but of late he has taken to attending infidel meetings, is becoming full of new notions, and very positive in them. Were some one to converse with him, who knows more than himself, it might possibly do him good. His aunt and I have done what we could, but we seem to have little or no influence with him."

Such a request from a mother seemed to claim my immediate attention. I mentioned the time when I would meet her son, and have, if agreeable to him, the conversation she proposed. The hour arrived, and I was enabled to fulfil my appointment. A short time after my arrival at the house of the good woman, her son came in, with a book in his hand, which he had just procured from a public library. He did not seem in any way averse to the interview. The conversation commenced with the character of the history he had procured, and led, not unnaturally, to some remarks on the value of real, practical knowledge above fiction. Something was also added respecting the comparative importance of the information afforded us in the sacred volume. At this point, however, the young man evidently began to demur. He was asked whether he had ever read the Bible through, or even so much of it as the New Testament. He answered frankly, that he had not. "Where," I inquired, "do you attend church on the Sabbath?" The reply was no less frank, that he went to no religious meeting, but had been accustomed for some time back to visit T——y Hall, and hear *discussions* on the subject of religion. A doubt was expressed whether the meetings he had named were such as became the Sabbath, or accorded well with the subjects which were sometimes attempted to be discussed. He replied that he wished always to understand both sides of a question before he made up his mind; that, while he did not profess himself an infidel, he had his doubts, and would not take any thing upon trust. "It seems then," I observed, "that your plan is to follow up these meetings till you have satisfied yourself respecting the claims of Christianity to be of God, and, after that, to act in accordance with your decisions. But, what if, in the meantime your course should be arrested by death?" "I don't know," he answered, "how that could be helped. It is impossible to believe without evidence; and I must be allowed to judge for myself." "True," it was replied, "you must have evidence that the Scriptures are the word of God, before you receive them in that character. My objection to your course is, that it will not, probably, introduce you to the evidence in question. You acknowledge that you have never read so much as the New Testament through in your life. Now it seems to me, that instead of acting the part of true independence, and judging for yourself in this case, you are actually giving up your judgment to be determined by these debaters: many of whom, let me tell you, must be poorly qualified for their employment. What would you think, for example, of the judge, who should go to his tribunal without having consulted, or even read the law on which his decisions were to rest, under the impression, that it would be quite sufficient to know what the council had to say on both sides? Would this course be safe for him? Would he act with an independence becoming his station?" The bearing of these questions was evidently seen and felt. My young friend acknowledged, that he had never before taken this view of the subject. I accordingly resumed. "My desire is," said I, "that you should be more truly independent, and judge more for yourself in this matter than you have proposed. I would have you immediately commence the study of the Bible, beginning with the New Testament, with the object of forming your own opinion of its contents. You have no necessity to gather up an opinion upon trust. It is not the method you would pursue in judging of the history which lies before you, or of any other book. No more should you decide either for the Bible or against it, upon such uncertain evidence. Rather *investigate* with all care, implore wisdom from God, and decide as becomes a man who is not afraid of the truth. I am aware that infidels and skeptics rarely or never pursue this course. Very few of them have a definite and thorough acquaintance with the claims of revealed religion. But I do very much doubt the honesty of thus condemning what they have never read, and certainly cannot understand. You would not consider yourself warranted in passing such judgments on any book or subject, and I hope will not follow their example."

Such is the substance of a conversation, which appeared to have a good impression on the mind of a respectable and promising young man. It resulted in the assurance, on his part, that he would follow the advice which had been suggested. I have since learned, that his attention has actually been diverted from those discussions, by which he was likely to find his perplexities and skepticism increased, to those more appropriate instructions which are connected no less with manly virtue than with true religion.—*Pastor's Journal.*

From the Presbyterian.

PLEASING PROSPECT.

Among the recent indications of an increasing disposition in the Spanish American States to recognise the rights of conscience in sacred things, it will not have escaped notice that the government of Venezuela, has by a late ordinance decreed the free toleration of the Protestant religion. The subjoined extract of a letter from a source entitled to much respect, dated Caraccas, Feb. 27, 1834, bears interesting testimony on this subject, and claims the attention of those whose province it may be to occupy, by a suitable Mission, the important field thus presented.

"Yesterday was performed the consecration of the Foreigner's Burial Ground. There was a large and respectable assemblage of foreigners and of ladies—a very striking display—such as never before was seen in Caraccas. All things were done decently, and in order. The whole ceremony was very impressive—the natives express great satisfaction. The whole of the proceeding is to be translated into Spanish.

"A great door is now opened and none can shut it—the decree is past and gone forth, establishing the unalienable rights of conscience in divine worship—conscience enlightened by the holy Scriptures and the Holy Spirit. An Episcopal Church will probably be established in the present year, and why not a Presbyterian Church? A native of the United States who has been here about twelve years, thinks a union might be formed of all who speak our language, viz. natives of England, Ireland, Scotland and the United States, amounting to about one hundred, of whom about ten are professors, two of the United States, one Methodist and one Presbyterian. These happy ordinations of Divine Providence I hope may excite in us a little more of Christian life and animation. It has been my daily prayer morning and evening to our blessed Saviour and Redeemer, to send hither his light and his truth, and that our holy Protestant religion, the religion of the Bible, of Christ, and the Holy Spirit, may be here introduced, and so firmly planted as to remain and flourish while time shall last. And lo! the light begins to dawn, the truth begins to take effect. May we not say to this our embryo Zion, "Arise, shine, for thy light is come, and the glory of the Lord is rising upon thee."

It is to me the greatest happiness to witness this glorious beginning of a bright Gospel dispensation, and it is my hope and continual prayer that my dear friends here may be brought into the fold of the Shepherd of Israel. I hope our friends, the ministers and people of our Divine Master, will immediately determine upon a mission to this "dark corner of the earth;" and that they will prepare and send forth the missionaries of the cross, men of learning, of integrity, courage and prudence, wise as the serpent, gentle as the dove. They should be masters of the Spanish language, able to read, write and speak it: such knowledge may be acquired in Philadelphia,—one ignorant of this language would be useless. M.

From the Sunday School Journal.

MY MOTHER'S GRAVE.

It was thirteen years since my mother's death, when, after a long absence from my native village, I stood beside the sacred mound, beneath which I had seen her buried.

Since that mournful period, great changes had come over me. My childish years had passed away, and with them had passed my youthful character. The world was altered too; and as I stood at my mother's grave, I could hardly realize that I was the same thoughtless, happy creature, whose cheek she so often kissed in her excess of tenderness. But the varied events of thirteen years had not effaced the remembrance of that mother's smile. It seemed as if I had seen her yesterday; as if the blessed sound of her voice was even then in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears I shed would have been gentle and refreshing. The circumstance may seem a trifling one; but the thought of it, even now, agonizes my heart, and I relate it, that those children who have parents to love them, may learn to value them as they ought.

My mother had been ill a long time, and I had become so much accustomed to her pale face and weak voice, that I was not frightened at them as children usually are. At first, it is true, I had sobbed violently; for they told me she would die; but when, day after day, I returned from school, and found her the same, I began to believe she would always be spared to me.

One day, when I had lost my place in the class, and done my work wrong-side outward, I came home discouraged and fretful. I went into my mother's chamber. She was paler than usual, but she met me with the same affectionate smile that always welcomed my return. Alas! when I look back, through the lapse of thirteen years, I think my heart must have been stone not to have been melted by it.

She requested me to go down stairs, and bring her a glass of water. I pettishly asked why she did not call the domestic to do it. With a look of mild reproach, which I shall never forget if I live to be a hundred years old, she said, "And will not my daughter bring a glass of water for her poor sick mother?"

I went and brought the water, but I did not do it kindly. Instead of smiling and kissing her, as I was wont to do, I set the glass down very quick and left the room.

After playing a short time, I went to bed, without bidding my mother "Good night." But when alone in my room, in darkness and silence, I remembered how pale she looked, and how her voice trembled, when she said, "Will not my daughter bring a glass of water for her poor sick mother?" I could not sleep; and I stole into her chamber to ask forgiveness. She had just sunk into an uneasy slumber; and they told me I must not waken her. I did not tell any one what troubled me, but stole back to my bed, resolved to rise early in the morning, and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and hurrying on my clothes, I hastened to my mother's room.

She was dead! She never spoke to me more; never smiled upon me again. And when I touched the hand that used to rest upon my head in blessing, it was so cold it made me start. I bowed down at her side, and sobbed in the bitterness of my heart. I thought then I wished I could die, and be buried with her; and old as I now am, I would give worlds, were they mine to give, could my mother but have lived to tell me she forgave my childish ingratitude. But I cannot call her back; and when I stand by her grave, and whenever I think of her manifold kindness, the memory of that reproachful look she gave me, will "bite like a serpent, and sting like an adder."

ALDERMAN MUNMOTH.

Bishop Latimer, in his seventh sermon on the Lord's prayer, says, "When I was in Cambridge, Master George Safford read a lecture there: I heard him; and in expounding the epistle to the Romans, coming to that place where St. Paul saith, that 'we shall overcome our enemy with well doing, and heap up hot coals upon his head.' Now in expounding that place, he brought in an example, saying that he knew in London a great rich merchant, who had a very poor neighbor; yet for all his poverty he loved him very well, and lent him money at his need, and let him come to his table whensoever he would. It was at the time when Dr. Colet was in trouble, and would have been burnt, if God had not turned the king's heart to the contrary. Now the rich man began to be a Scripture man, he began to perceive the Gospel; the poor man was a papist still. It chanced on a time, when the rich man talked of the Gospel, sitting at his table, where he reproved popery and such kind of things; the poor man being then present took a great displeasure at the rich man; insomuch that he would come no more to his house, he would borrow no more money of him, as he was wont to do beforetimes; yea, and he conceived such hatred and malice against him, that he went and accused him before the bishops. Now the rich man, not knowing any such displeasure, offered many times to talk with him, and to set him at quiet; but it would not be; the poor man had such enmity that he would not vouchsafe to speak with him; if he met the rich man in the street, he would go out of his way. One time it happened that he met him in so narrow a street that he could not shun him, but must come near him; yet for all that, this poor man had such enmity against the rich man, I say, that he was minded to go forward, and not to speak with him. The rich man perceiving that, caught him by the hand, and asked him, saying, 'Neighbor, what has come into your heart, to take such displeasure with me? what have I done against you? tell me, and I will be ready at all times to make you amends.'

Finally, he spake so gently, so charitably, so lovingly, and friendly, that it wrought in the poor man's heart, so that by and by he fell down upon his knees, and asked his forgiveness. The rich man forgave him, and took him again to his favor, and they loved as well as ever they did before. Many a one would have said, set him in the stocks, let him have bread of affliction, and water of tribulation; but this man did not so. And here you see an example of the practice of God's word: so that the poor man, bearing great hatred and malice against the rich man, was brought, through the lenity and meekness of the rich man, from his error and wickedness to the knowledge of God's word. I would that you would consider this example well and follow it."[*]

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[*] The rich man here spoken of was Humphrey Munmoth, sheriff and alderman of London.

BIRTH-PLACE OF DR. WATTS.

Extract of a Letter, dated Southampton, England, June 14, 1833.

You remember Dr. Watts' beautiful Hymn, as every one accustomed to his inimitable and all but inspired psalmody must,—

There is a land of pure delight,
Where saints immortal reign.

And when I tell you, that I am now penning these lines from the very spot, and sitting at the window which looks out where he looked on the

Sweet fields beyond the swelling flood
All dressed in living green,

which so awoke his thoughts of heaven, and helped him to sing the Christian's triumph in the Jordan of death, you will not perhaps think it unworthy that I should allude to this interesting circumstance. Southampton is the birth-place of this sweet singer of our modern and christianized Israel; and the house in which I am a guest is the spot where he wrote the hymn above mentioned. The town lies on a swell between the forks of the Test and Itchen, the latter of which is "the swelling flood," celebrated in the song, one mile, or less, from my present position, and beyond which is seen from this place the "land of pure delight,"

Where everlasting spring abides,
And never-withering flowers.

So, at least, it might seem. It is indeed a fair and beautiful type of that paradise of which the poet sung. It rises from the margin of the flood, and swells into boundless prospect, all mantled in the richest verdure of summer, chequered with forest growth and fruitful fields under the highest cultivation, and gardens and villas, and every adornment which the hand of man, in a series of ages, could create on such susceptible grounds. Our poet's imagination, so spiritual and heavenly, leaped from this enchanting scene to the fields and gardens of the upper world. As he looked upon these waters now before me, and then before him, he thought of the final passage of the Christian:

Death like a narrow sea, divides
This heavenly land from ours.

And are these indeed the circumstances which suggested these lines, that have been such a help to the devotions of so many believers in Christ, and which for ages to come are likely to breathe from the dying lips of those

Who see the Canaan which they love
With unbeclouded eyes?

SUNDAY SCHOOLS.

APPENDIX

To the Seventeenth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society—being Extracts from the Reports of the several Superintendents.

(*Continued from p.* 654.)

PUBLIC SCHOOL SUNDAY SCHOOL.

THE peculiar situation of the Public School—without any connexion with a congregation to which it might appeal for aid, and in the midst of a population remarkably favorable to its growth—induced the rev. chaplain and teachers to apportion the neighborhood into a number of districts of convenient size, to be visited regularly, in order to the more complete and permanent success of the school. This was commenced last fall, and so far the happiest results have been realized.

One or two boys in our school give gratifying indications that they may in due time become ministers in GOD's holy Church. Their attention to their studies and general good behavior are encouraging marks that they may be worthily fitted for such sacred and responsible stations. Would that the subject of the "want of ministers of the Gospel" would be seriously borne in mind by every teacher in our Sunday Schools! that the spread of the religion of his blessed Master might in no instance be retarded by any want of exertion on his part! So would his employment of training up the young "in the nurture and admonition of the LORD" be regarded *conscientiously*, as involving responsibilities which could not be overlooked! And so would his Sunday School become a nursery, from which might be constantly transplanted into the vineyard precious fruits and fruits fit for the service of the Master.

Another incident which it may not be unprofitable to mention in connexion with the above. At the suggestion of the Rev. Chaplain, an association of the teachers and children was instituted during the last winter, and styled, "The Education Society of the Protestant Episcopal Public School." Its humble aim is to assist in preparing pious young men to serve at the altar of the Most High. The monthly contributions, though at all times voluntary, have exceeded already our best anticipations. May they aid effectually the cause of Him "who out of the mouths of babes and sucklings hast ordained praise." The scholars attend morning and evening service in an "upper room" of the building, and evidence daily more and more attachment to a Liturgy that is simple enough for children, and spiritual enough for the world. In the absence of the Rev. Chaplain the service and a sermon, by license of the Bishop, are read by the teachers who are from the Theological Seminary.

CHRIST CHURCH SCHOOL.

Our teachers with few exceptions are punctual in their attendance, which is considered of great importance, and we choose rather to double our classes than to place them under the charge of those who are teachers in name only.

Our children have contributed ten dollars for the purchase of Holbrook's Apparatus, which has been sent to Green Bay, for the instruction of Indian children at that place, the receipt of which Mr. Cadle has acknowledged, appreciating at the same time its utility, and also stating his intention of placing it in the female school, as he had purchased one for the male school previous to its arrival.

We cannot close this report without paying a small tribute of respect to the memory of the late Miss Anzonetta Peters, a humble, devoted Sunday School teacher. She departed this life in October last, with the full assurance of a blissful immortality. During her illness she expressed great concern for the Sunday School, and devoutly acknowledged the benefit she had experienced in the performance of its duties. Remember me affectionately, said she, to all the teachers, and particularly to my class; request them to be diligent in reading the Scriptures and in prayer, and to pray for me also. I shall see them again no more. On being asked if she was willing to depart and be with CHRIST, "O," said she, "it is far better." Truly, her last end was like that of the righteous.

ST. MARK'S CHURCH SCHOOL.

The Superintendent of the Sunday School of St. Mark's Church respectfully reports, that he entered upon his duties in the school on the first of July last. He received it immediately from the hands of its former faithful and devoted Superintendent, embracing ninety scholars, the greater part of whom were in regular attendance. In the succeeding three months the school considerably diminished in numbers, and its exercises were much interrupted through the absence of many of the teachers, who left the city during the warm season of the year. In October, most of the former teachers having returned, resumed their labors, and others came forward to our assistance. Since that time the school has been on a gradual increase.

For a few months past, a plan has been adopted in the school of making a monthly distribution of tracts to all the scholars who are regular in their attendance, and punctual in the preparation of all their lessons. The tracts are obtained from the Episcopal Tract Society, and given, as far as possible, with reference to the age and wants of the scholars. This mode of distribution excites among the scholars an interest in the tracts, and it is believed will more than another insure the reading of them, not only by the children, but also by their parents, many of whom have no means of obtaining religious truth, except it be brought to their doors by the hand of charity. It has, doubtless, been observed, that but little more than half of the registered number of scholars are regular attendants. It has been accurately ascertained that there are in this immediate neighborhood more than two hundred children, not connected with any Sunday School, who have a moral claim upon this, and who might be enjoying its constant instructions. But there ever have been, and do still exist, two serious impediments to our school's exerting its greatest amount of influence over the poor population in this section of the city. The first is a want of a sufficient number of teachers, especially in the male department, to engage in the duties of visiting and instructing in the school. The other is the want of a suitable room in which to conduct our exercises. The school is now held in the galleries of the church. To say nothing of the difficulty of impressing upon the minds of the children the duty of reverence in the house of GOD, while indulging there in all the familiarities resulting from the exercises of the school, the teachers are subjected to a very great inconvenience in bringing their classes immediately before them, and on many occasions a great part of their labor is entirely lost, it being utterly impossible to instruct more than half the number which they might teach, were they in a comfortable room. Beside this, the school can never be all assembled at once, to be examined by the Superintendent. To the unwearied exertions of the few teachers we have, the school itself bears testimony. They have made the sacrifice, (for a sacrifice it truly is,) and labored with assiduity and zeal, in a good degree commensurate with the object. Nor have their labors been in vain.

GOD, in his infinite wisdom, has seen fit, during the year, to remove two of our little number by death, but not without leaving us the comfortable assurance, in the case of one at least, that He had blessed the truth communicated at the Sunday School, to the sanctification of its soul. The case alluded to is that of a little girl, in humble life, who probably received her first knowledge of Bible truth at the Sunday School. A few weeks since she went home ill, from school, lingered for a few days and died. From the beginning of her sickness her whole soul was absorbed in the great truths which she had here been taught. Nor would she, for a moment, suffer her mind to be diverted to other objects. But eternity, her GOD, and her Saviour, seemed to be above all things else her interest and delight, and at last she closed her eyes, uttering the following line of one of our beautiful hymns,

"GOD my Saviour, GOD my King."

Have we not good reason to hope that the judgment will reveal many like instances of souls rescued from the pollution of sin, which, but for our labors in the Sunday School would have been entailed upon them for time and for eternity. While we take this instance as encouragement to ourselves to persevere, we likewise present it to others, and ask them in view of it, to consider well, if there is not an obligation resting upon them, to co-operate with us in a cause which GOD has so often most signally blessed. We do know that the HOLY SPIRIT renovates the soul, and fits it for heaven, through the instrumentality of divine truth. And we do know that the season of childhood is above all others the most favorable to receive the truth and yield to its influence. How then can any one, professing to know the value of this truth, account of himself to GOD at the judgment, if he neglect to impart it to the poor and destitute whom Providence has placed within his influence.

(*To be continued.*)

REVIEW.

MR. EDITOR,—Among the numerous publications which have recently made their appearance, one of singular character is entitled, "*A Manual for Young Church Members*," purporting to have proceeded from the pen of "*Leonard Bacon, Pastor of the First Church in New-Haven*," and published by *Stephen Cooke*, in one volume, duodecimo.

This work was put into my hands for the purpose of being reviewed; and though there is nothing in either the title or preface inconsistent with the supposition that Mr. B. was the author of it, yet I am satisfied that no considerate man can read the book, without being convinced that it could never have come from such a man as Mr. B.'s reputation represents him to be,—an intelligent, independent, high-minded and pious clergyman of a Congregational Church.

That such a man as Mr. B. cannot be the author of such a book as *the Manual*, will appear from several considerations. No man of Mr. B.'s standing as a member of society, and as a minister of the Gospel, can be supposed to be the author of a book which contains,

1. Any *contradiction;*
2. Or any *historical relations* which are not true;
3. Or any *doctrines* which are not true;
4. Or any *relations* which are ludicrous, trifling, or silly;
5. Or any *plagiarisms;*
6. Or any *false or inconclusive* reasoning.

Whether *the Manual* contains any thing of this kind, I shall proceed to inquire.

1. Does *the Manual* contain any *contradictions?*

On pp. 23, 24, the author of *the Manual* says, "The only legitimate *constitution* of a Church is the word of GOD. Whatever the Bible requires or authorizes, is *constitutional* in a Church; whatever has no scriptural warrant, is *unconstitutional*. We hear of the *constitution of the Presbyterian Church, and the constitution of the Methodist Church*. What are these *constitutions?* Are they simply rules for the orderly transaction of business? If so, they are well enough; but why call them *constitutions?* THE USE OF SUCH A WORD IN SUCH A CONNEXION IS ONLY FITTED TO MISLEAD. A Congregational Church has no *constitution* but the Bible. By these rules let *the Manual* be judged. The author speaks of the "*apostolic constitution*" of the Church, (p. 28.) "The very *constitution* of the Congregational Churches," (p. 162.) "Their *common constitution*," (p. 150,) which a young member "may easily learn from surrounding churches," (p. 118;) and yet he says, "the *constitution of the Church* at Jerusalem GREW UP BY DEGREES," (p. 32,) and also that "with us there are neither canons nor *constitutions*," (p. 157.)

The Manual, therefore, has fallen into the same error which it condemns; has used such language, in such a connexion as is by the author said only "*calculated* to mislead;" and hence the work not only contradicts itself, but, judging it by its own rules, was "*intended to mislead;*" and consequently, could not have been written by an *intelligent*, independent, high-minded and *pious* clergyman.

2. Does the work contain any historical relations which are not true?

The Manual says, "The Congregationalists never were independents," (p. 202,) and that "Congregationalism is as truly distinct from absolute Independency on the one hand, as it is from Presbyterianism and Episcopacy on the other," (p. 132;) and "nothing can be farther from the truth, than that our fathers held the Churches *to be independent of each other*." (pp. 201, 202.)

Dr. Hawes, whose *Tribute to the Pilgrims*, the Manual pronounces "an eloquent vindication of the Congregational Churches," (p. 4,) held a different opinion. He says, "*Each Church was independent of every other*." (Tribute, p. 15.) "*The Independents*, to which denomination the pilgrims belonged." (*Ib.* p. 49.) "Our fathers were specially careful to guard the *independence* of the Churches; each Church was regarded as a *distinct community*." (*Ib.* p. 53.) "The Churches were *distinct, independent communities*." (*Ib.* p. 81.) Whitman, on Religious Liberty, says that one grand fundamental principle insisted on by our fathers, was "THE PERFECT INDEPENDENCE OF EVERY CONGREGATIONAL CHURCH." (*Part* 1. *p.* 131, *et seq. Part* 2. p. 63, 8*vo. Boston:* 1831.)

Hutchinson says, "An odious sense had been affixed to the name of Independents, which seems to have been the reason why it was avoided [by the first settlers of New-England], *rather than any material distinction in the constitution of their Churches*." (*Hist. Mass. vol. i. p.* 371, 2 *vols.* 8*vo. Salem:* 1795.)

Dr. Trumbull says, "The first ministers of New-England maintained, that ALL *the pastor's office* was confined to his own Church and congregation; and that the administration of Baptism and the Lord's Supper, in other churches, was irregular." (*Hist. Conn. vol.* i. p. 283, 2 *vols.* 8*vo. New-Haven:* 1818.)

Again, *the Manual* says, "*Theology is more studied, and from the beginning has been more studied in New-England than any where else in the world*." (p. 162.)

Dr. Dwight, however, saw things in somewhat a different light. He says, "I cannot but remember, and remember with emotions of gratitude and respect, *the very great* exertions made by the English Church in the cause of Christianity, and made in many instances by the dignitaries of that Church. *Butler, Berkley, Jewel, Beveridge and Wilson were bishops; Cranmer, Leighton, and Usher were archbishops; Cranmer, Latimer, and Ridley were martyrs*." (*Theol. vol.* iv. p. 245.) In addition to these, has the author of *the Manual* ever heard of Prideaux, of Poole, of Stillingfleet, of Paley, of Lardner, of Samuel Clark, of Adam Clarke, of the Newtons, of West, of Geddes, of Campbell, of Horne, of Faber, of Jenyns and Porteus, and a host of others in *old* England? Knows he of any such men as Tremillius, Junius, Piscator, Le Clerc, Massillon, Saurin, Beausobre, Bossuet and Bolsec? Has he any knowledge of the names and labors of Mosheim, of Walsh, of Michaelis, of Jahn, of Steudlin, of Schleusner, of Koppe, of Eichorn, of Eckerman, of the Rosenmüllers, of De Wette, of Vater, of Gesenius? I have no disposition to depreciate the talents or worth of New-England divines, for my partialities, my prejudices, and my interests are there, but I would not advance their claims at the expense of truth.

We are, from the foregoing, led to conclude that the first settlers of New-England were, in fact, though they did not adopt the name of, *Independents;* and that "Theology has [NOT] been more studied in New England than any other part of the world," and therefore *the Manual contains historical relations* WHICH ARE NOT TRUE, and consequently could not have proceeded from such a man as Mr. B. is said to be.

3. Does the work contain any *doctrines* which are not true?

The Manual says, "A Church is a local society," (p. 15,) "formed by the free consent and agreement of its members," (p. 17,) "agreeing to walk together," (p. 26,) "and officers are not necessary to its existence as a Church." (p. 34.) It, however, speaks of "a Church not yet organized by the appointment of bishops and deacons." (p. 55.) Now, take an *unorganized society* to be, not only a *solecism* in language, but also *a contradiction in terms*, in proof of which see Crabbe's English Synonyms on the word society. (p. 488, 8vo, New-York: 1831.) Again, *the Manual* says, "*Christianity*, be it remembered, *acknowledges no* PRIESTHOOD." (p. 43.) Paul, however, thought differently; and, in addition to bishops, Presbyters or priests, and deacons, he tells us of "THE GREAT HIGH PRIEST of our profession," (Heb. iii. 1; v. 10; vii. 17,) that "perfection came not by the *Levitical priesthood*." And "THE PRIESTHOOD WAS CHANGED," and since has been "*an unchangeable priesthood*." (Heb. vii. 11, 12, 24.) *The Manual*, therefore, contains doctrines which are not true, and consequently could not have been written by Mr. B.

4. Does the work contain any *relations* which are ludicrous, trifling, or silly?

The Manual says, we "are not to be refuted by *musty quotations from the fathers*." (p. 43.) The effect produced upon a gay young lady by her conversion, is compared to "*changing a peacock into a ring dove*." (p. 123.) And lastly the author says, ☞ "*The pedigree of a horse may be important;* THAT OF A CHURCH OR MINISTER IS OF LITTLE CONSEQUENCE." (p. 188.) To call such comparisons trifling, ludicrous, and silly, is to give them a softer appellation than they deserve; and it is impossible that such things should have proceeded from the pen of *an* INTELLIGENT, *independent, high-minded and* PIOUS *clergyman*.

5. Does the work contain any *plagiarisms?*

In my inquiry on this point, if I find any plagiarisms, I shall also endeavor to ascertain the character of the work from which the ideas or language were copied.

The Manual.	*Hobbs' Leviathan.*
"The imposition of hands, *is* an ancient oriental form of benediction. Thus Jacob, when dying, blessed both of the sons of Joseph." (p. 60.)	Imposition of hands was a most ancient public ceremony among the Jews, *by which was designed* and *made certain the person intended in a man's* blessings. So Jacob blessed the children of Joseph. (*London, fol.* 1651, p. 297.)

Again:—

"Paul and Barnabas are said in our translation, to have ordained them elders in every city; the word translated ordained, means to appoint by vote, as is done by the lifting up of hands in a popular assembly; and the expression implies, that in every Church elders were elected by taking the votes of the brotherhood." (p. 21.)	"We read that Paul and Barnabas ordained them elders in every city. If we consider the original text, it will be manifest that they were chosen by the assembly of Christians in each city,—that is, by the holding up of hands in every congregation; and to ordain, was no more than to elect by a plurality of votes." (pp. 28, 290.)

The character of Hobbs is well known; but lest some of your readers may not be acquainted with it, I will subjoin three extracts, from which the nature and tendency of *the Leviathan* may be inferred.

"When we believe the Scriptures to be the word of GOD, our belief, faith and trust, is in the Church whose word we take." (p. 32.) "He to whom GOD hath not supernaturally revealed that the Scriptures are his, *is not obliged to obey them*, but by his authority who hath the legislative power." (p. 205.) "In every Christian commonwealth, the civil sovereign is the supreme pastor of the Church; by his authority all other pastors are made, and have power to teach, and to perform all other pastoral offices." (pp. 295, 296.)

But Hobbs is not the only author which seems to have been laid under contribution.

The Manual.	*Independent Whig*, (Vol. i.)
"Christianity, be it remembered, acknowledges no priesthood." (p. 43.)	"By the law of CHRIST, there is not any priesthood at all appointed." (p. 26.) "No priests are instituted by the Christian religion." (p. 153.)

Again:—

"Christianity is not a religion of ceremonies." (p. 62.)	"Christianity does not consist in forms and ceremonies." (p. 181.)

Again:—

"Notice distinctly the simplicity of Christian institutions." (p. 61.)	Plainness and simplicity are the inseparable marks of true religion. (p. 96.)

These are but a small proportion of the very singular coincidences of thought and expression in *the Manual*, which are to be found in the *Independent Whig*, and which lead to the conclusion, that the latter work was to the author of the former, *a mind*. The character of the Whig may be learned from two extracts. "As in my last paper, *I hope* I have fully shown, that clergymen have no right to interpret the Scriptures for other people, so *I shall endeavor* in this, *to prove* that they are for the generality the least qualified to do so of any set or society of men." (p. 11.) No. 17. is entitled, "Reasons why Church priests are the most wicked of all men." And in that number is the following sentence;—"Now *it seems to me peculiar to the clergy*, in most parts of Christendom, *to begin the world with the* GREATEST BREACH UPON THE NATURAL HONESTY AND INTEGRITY OF YOUTH, AND WITH THE GREATEST VIOLENCE UPON THEIR OWN CONSCIENCES THAT CAN BE IMAGINED." (pp. 48, 49.)

A man who thus roundly charges those who minister at the altar of our holy religion, with being *the most ignorant and wicked of all men*, cannot be supposed to hold the doctrines they teach in *high estimation*.

The Manual, therefore, contains *plagiarisms*, and that, too, from works of such a character, that inevitably leads to the conclusion, *that the author of it cannot be an intelligent, independent, high-minded, and pious clergyman*.

It is but justice, however, to remark, that after all, these coincidences may be the result of accident, and the author never have read either *the Leviathan*, or *the Independent Whig;* and if it should turn out that Mr. B. is actually the author, I should have no doubt that such was the fact. But though I consider this as *possible*, yet it would certainly be very extraordinary, that men of such different characters, with such widely different objects in view, should fall into precisely the same mode of argument, use the same phraseology and the same examples for illustration; and should this prove to be the case, it is high time that both the author of the Manual and the Christian community shall inquire, "whereunto such things will grow."

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

A FEW HINTS TO EPISCOPALIANS ON THE SUBJECT OF MISSIONARY EFFORTS.

MR. EDITOR,—At a late public meeting of the American Board of Commissioners for Foreign Missions, one of the speakers paid a high compliment to the Episcopal Church. Whether it was designed or unintentional, it was worthy of notice; and a brief, but imperfect, repetition of it, through the columns of the Churchman, will do no harm. For while, on the part of the speaker, it was a becoming tribute to our beloved Church, her admirable institutions and incomparable Liturgy, it conveyed a deserved, though gentle, rebuke to us, as Churchmen, for our neglect of those privileges which we enjoy. The subject of the remarks to which I allude, was prayer for the spread of the Gospel, and the success of the Missionary enterprise. The speaker, as he was referring in an eloquent manner to the tendency of devotion to the Missionary work, in promoting charity and a spirit of forbearance among Christians, thus noticed with much feeling the names of two servants of CHRIST, whose memory will ever be dear to Episcopalians, and revered by all who love the Lord JESUS in sincerity. "Who," said he, "ever loved the sainted Martyn less, because he was consecrated to the Missionary work by the hands of a good man called a bishop? or who has less affection for the memory of the glorious Heber, because he prayed with his Liturgy?" Soon after this, adverting to the monthly concert of prayer for Missions, which has long been observed by several denominations of Christians, he made the following remarks, which, in such a connexion, seemed hardly accidental. "It seems as if the sweet singer of Israel had, by a prophetic anticipation, written a *form of prayer* expressly for our use in these days of Missionary enterprise; a prayer, of all others, the most suitable that we could have for our monthly concert." He then quoted at length the 67th Psalm; and as he repeated that animating and very devotional Psalm, which has so long formed a part of the daily service of our Church, I could not avoid asking myself, why we have let our brethren of other denominations so far outstrip us in action corresponding to such a prayer? I speak now of this country alone. I am well aware how much the venerable Church of England has done in the work of evangelizing the world. Of the missionary labors of that Church our own is, indeed, a living and glorious proof. Yet it seems to me an interesting and important question for our consideration, why the Episcopalians of this country are so far behind the spirit of the Prayer-book in missionary effort. True it is, the idea of the meaning of the 67th Psalm was by no means a novel one. Doubtless, there are many among us, who, as they join in the supplication, "GOD be merciful unto us, and bless us, and show us the light of his countenance," never lift up the hearty response, "that thy way may be known upon earth, thy saving health among all nations," without a secret and searching thought, that they are thus pledging themselves in all the solemnity of prayer, in the very temple of GOD, to do all that he puts it in their power to do, to send the Gospel to every creature. Yet the question recurs, and it is a solemn one—Have not we, as Episcopalians, greatly abused the high privileges which we possess, in our incomparable Liturgy, and grievously slighted the continual calls to missionary effort in behalf of the Heathen, with which our daily service is filled? It may safely be asserted, that no other denomination of Christians have the work of evangelizing the world brought before them oftener than it is presented to us in that service which we profess to love, and in those Scriptures which we profess to believe and obey. And none pray more for the spread of the Gospel, than a sincere and devoted congregation of Episcopalians.

How often does the minister open the religious worship of the sabbath with the glorious announcement of the prophet Malachi. "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen, saith the LORD of hosts." Beside the prayers for the universal diffusion of pure and undefiled religion, which we have in the Litany, in the prayer for all conditions of men, in the prayer for the whole state of CHRIST's Church militant, and in several of the collects, the subject of missions to the Heathen, or in other words, the worship of GOD among the Heathen, which is yet to be brought about by the instrumentality of Christians, forms the burden of three of those beautiful and animating hymns which follow the lessons. The portions of Scripture for the first lesson, too, are, for a good part of the Sundays of the whole year, taken from the prophecies, and especially from those which relate to the triumphs of the Redeemer's kingdom upon earth; not to mention the frequent repetitions of the precepts and commands of the Gospel in relation to the subject of missions, in those portions of the New Testament which are always read to our congregations.

I forbear further to pursue the inquiry why we have not manifested by our labors more of that missionary spirit which pervades our precious Liturgy. I have often thought, when contemplating this subject, that a person competent to the work, could do great service to the cause of missions, by writing a short and interesting tract upon the missionary character of the Prayer-book, for circulation among the members of our Communion.

I need not spend time here in proving that there is sufficient ground for these observations in the great disproportion between Episcopalians and some other denominations, in the number of missionaries now in actual service at home as well as abroad, and in the amount of contributions to those benevolent societies, which each has under its own control, for the diffusion of religion. Nor is it necessary for me to trace the bearing of these observations upon the excellent plan of monthly missionary meetings, which was lately recommended by the Executive Committee of our General Missionary Society.

I have only to add my humble hope, that the time is not far distant, when every member of our Church will be so well instructed in the practical missionary doctrines of our Liturgy, and so imbued with its evangelical spirit, that while we pray, saying, "GOD be merciful unto us and bless us, that thy way may be known upon earth, thy saving health among all nations," we may remember that we are GOD's servants to make known his name to the Heathen, and may go and *do accordingly*. Then will the LORD be jealous for *His* land, and pity *His* people, and then shall we escape the curse which is written against them that come not up to the help of the LORD against the mighty.

E.

For the Churchman.

"THE FAMILY MITE BOX."

IT has been with no small satisfaction that I have lately noticed among the "acknowledgments" of our various Societies sundry sums from "a family mite box." It is indeed an occasion for gratulation that our Church has one family which constantly is reminded of the most important use to which money can be applied,—one little community, that is daily taught to practice trifling self-denials for the promotion of important ends. Would that in every house where JESUS is adored there were a similar depository for the bounty of the parent and the mite of the child. Were such the case, how many sins and follies which are now indulged in, would then be shunned! The treasuries of our Societies, instead of being literally exhausted, might be full. The field of our philanthropic exertions, instead of being narrowed as it is, might be the world. Are these statements doubted? Look at the operation of the plan proposed. A child is allowed some sum, (and what child is not,) to spend according to its will; it seeks to purchase some gratifying trifle, but ere it accomplishes its purpose an affectionate mother recounts the story of the Saviour's love, then tells of distant countries where that love is yet unknown, and asks her offspring if it has nothing to give to send the Gospel to those lands; the child is moved, foregoes its selfish gratification, and drops its trifle in the "box." The parent too perhaps resolves to indulge himself in some unnecessary luxury, but before the sum required is appropriated to that purpose the "family box" reminds him that there are souls which that money might be instrumental in bringing to a knowledge of eternal life, and he adds it to the contributions of his children. Were this the picture of every Christian family, the Church would want no other plan for raising means to support her institutions. Even though she embraced in her operations both the extensive missionary ground in our own country and the unchristianized regions in foreign lands, the simple expedient now under consideration, if generally adopted, would furnish all the pecuniary aid which might be required.

But charitable Societies would not alone be benefited by the establishment of "mite boxes" in every Christian family. By far the greater amount of good would be experienced by the families themselves. For habits of self-denial would be continually strengthened in each of their members, and as a necessary consequence they would concede much to each other, and therefore would be greatly more happy than they could be otherwise. They would become familiar with the enterprizes of Christians, because they could not long contribute to them without desiring to know something respecting them, and they could not long be intimately acquainted with their objects and effects without being improved in heart. Thus in this case as in every other, would charity have a reflective action, and the scriptural truth would again be established, that "it is more blessed to give than to receive." It is useless to say that the young would be especially benefited, for the truth is now an axiom that the minds of youth are open to impressions in proportion to the fewness of their years. How important then that those impressions should be both of the proper character and properly made! It is not intended to assert that the "mite box" will do every thing of this kind which is necessary, but it certainly will do much.

Let it not be contended that the object is too small to produce important results. It is its very unpretending character which constitutes its chief recommendation. It is to accomplish great things by small means. Although a single contribution to the fund of charity would indeed be insignificant, a continued succession of those contributions ought not to be despised. It is thus great ends have almost uniformly been attained. It has only been by gradual increments that what was once an acorn is now the firm and spreading oak. The mighty river which empties its unmeasured waters into the bosom of the ocean, owes its greatness not to the bubbling fountain from which it had its rise, but to the accumulated drops of rain that, as it passed, were rolled into it by every valley. And so the offerings of a little child for the cause of the Saviour may be small, nay the whole amount bestowed by a family may be comparatively insignificant, and yet the combined contributions of every pious household might form a stream of bounty which would bear away to every destitute quarter of the globe the word and messengers of GOD.

Let then every Christian parent immediately add a "mite box" to his family furniture, and by his example and advice inculcate the importance of depositing in it not only a weekly pittance, but the sums which otherwise might be expended to the encouragement of vanity, luxury and pride. When such a course shall have been generally adopted, the Church may indeed rejoice over the remembrance of the day when the widow's offering at the temple suggested the most effectual way of increasing the means devoted to the Saviour's glory, and thousands of renewed hearts will joyfully recollect that the priceless treasures of the Gospel were sent to them by the noiseless efforts of retired family circles.

C. R. A.

For the Churchman.

THE DOWNWARD WAY.

THERE is something within the human breast that shudders at the thought of misfortune. When presented in the form of suffering, whether mental or corporeal, there is a natural antipathy toward the unwelcome visitant. When arrayed in all the horrors of eternal perdition and forcibly presented to the mind, it shrinks back upon itself with "secret dread and inward horror;" yet, it is possible for the mind to be so occupied with its own pleasing hallucinations, as to be insensible to danger. Its energies may be so completely engaged with the delusive and ever-changing dreams of an active imagination, that other views beside those immediately connected with its own favorite imagery are unheeded. Just as the sound of a striking clock may reverberate on the ear of a person intensely engaged upon some absorbing subject, and be entirely disregarded, so may truths and sentiments be presented; but finding no faculty unemployed to give them its undivided attention, they vanish, not into ideal visions, thin, yet perceptible, but into absolute nothingness. The truth itself, indeed, exists in all its native force, but its perception is gone. Not even a dim memento remains to show that such an idea ever crossed the mental vision. This may serve to account for the seeming anomaly of the instinctive dread of suffering existing unmoved, in immediate view of the most awful danger. Both exist, but the latter does not stand personified before the mind in all the vivid coloring of reality. The view is obscured by ideal shadows passing in continual succession.

This soporific state of mind may not be so common when connected with material objects. They in many cases remind us of their reality by a forcible appeal to the senses. But it is too often found in connexion with subjects of vital importance, yet such as are presented to the mind by no real and tangible images. Thus our moral responsibility and eternal destiny, as rational and immortal beings, are truths that should engross our undivided attention. Yet how frequently are these regarded with absolute indifference. There may be a cold unmeaning assent of the understanding to the fact of their existence, and still they may, as regards their effects, be entirely powerless. They may be presented with all the clearness of logical reasoning,—they may be urged with all the holy zeal of impassioned, yet chaste, and sanctified eloquence: yea, such instances are of every day's occurrence. Yet multitudes hear them uttered, acknowledge them to be true, and bestow upon them no further thought. As before stated, the ideas connected with these important topics, do not fasten on the minds; some fascinating image of unreal bliss forestalls the attention and prevents an abiding impression.

Thus it is a truth taught with all the clearness of meridian splendor, that there is a "downward melancholy way." Reason would strive, if possible, to avert the impending evil, and banish the gloomy, pensive thought from view; but it is impossible. Few are found so desperately mad, so fool-hardy, as to deny the fact. Scripture also is filled with the most awfully vivid images respecting its final termination. The fearful horrors of the second death are there painted in all the glowing colors of oriental hyperbole. Yet, how are they regarded? The mind becomes so accustomed to these descriptions, that they leave but a vague and undefined impression. The imagination is filled with other imagery, perhaps of no real importance, yet connected with objects of present existence. The engrossing cares of daily avocations,—the turmoil,—the confusion,—the ever-changing scenery of fluctuating events,—the alternately preponderating hopes and fears respecting present happiness,—the varied connexions of life,—and above all, the natural antipathy of the mind to gloomy reflections,—all conspire to drive this subject from view. Were the thought presented with all the vividness of reality, that we are travelling the "downward way," with what force would it strike the mind! Roused from its delusive reveries, it would start back with shuddering horror, like as when, in the visions of the night, the distempered imagination, free and uncontrolled, conjures up some gory phantom, dark, malignant, and terrible. It would strain every nerve,—it would exert every faculty,—it would rouse up with all the vigor of youthful strength,—it would force into immediate action its hitherto untried energies, and strive, if possible, to escape from the impending danger. It would use every means within reach; yea, more,—it would agonize in heartfelt aspirations for heavenly assistance, so that it might reach the narrow path of safety. Is such a vigorous, persevering course of conduct often exemplified? How different the scene in the ordinary conduct of men! Under a vague and undefined impression of future retribution, uncertain and unsubstantial, we pass on with the crowd, trusting that all is safe. We make no exertions to escape from impending danger, because we do not perceive it. True, the word of GOD, beacon like, warns us to beware,—it bids us escape with our lives; but we cannot bring ourselves to realize our own situation, like the chosen people of old, "having eyes, we see not," and "having ears, we hear not." We are whirled about in a continual vortex of cares and occupations, so that we have no leisure to examine into our real situation; or else in contemplative ease, we dream away the bright period of life, amusing ourselves with fanciful representations, and empty visions of unreal bliss. We do not this wilfully and purposely. We think that there is no danger,—that we are safe. We do not like the mental exertion of self-examination. There is no flagrant error in our way,—we have the best intentions,—heaven is the ultimate, the grand object of our wishes,—we flatter ourselves that we are travelling thitherward,—we look forward in joyful anticipation of the rest that remains for the people of GOD. Yet with all these best intentions and wishes, if we should tear away the delusive veil that hides our own true character from view, and bring ourselves to the scrutinizing test of a candid, true, and scriptural examination, how many of us would be found in fancied security travelling the "downward way?"

J. A.

For the Churchman.

MR. EDITOR,—The subject of fairs has occupied the attention of the public through the discussions which from time to time have appeared in several of the newspapers, and many hard things have been said of them, which need not be repeated. The object of the present communication is to say a word in favor of them.

Whatever can do service to the cause of our common Christianity, or to the cause of suffering humanity, will, by any reasonable and benevolent mind, be freely admitted. I crave no broader ground, nor more solid foundation, upon which to build my argument in favor of fairs. What are fairs? what was their origin? what their present character and intention? what their benefits?

By referring to Johnson's Dictionary, I find the word fair defined—an annual or stated meeting of buyers and sellers: and as to their origin, we shall see by a reference to the prophecy of Ezekiel, chap. xxvii. 12, 14, &c. that they are spoken of as existing, at least, as early as that age, and how long before would be needless here to examine. A more important question is that which relates to their present character and intention.

Their present character is so far the same as it has ever been, that it comports with the *definition* above given,—an annual or stated meeting of buyers and sellers. It presents the simple idea of an occasion for that exchange of commodities which constitutes the basis of private convenience and public advantage. Their present character has assumed a different form, as, from markets for secular objects and private gain, they are now almost exclusively devoted, at least, in this country, to objects connected with the best interests of the Christian religion and humanity. Females of the highest respectability are on these occasions seen offering for sale the work of their hands—the results of their patient and untiring industry; and from their friends and acquaintances, or from others who attend, they receive the liberal rewards of their toil, which in numerous instances are to be considered the free-will donations of a kind philanthropy, rather than a strict equivalent for the article purchased.

The small sums thus received, after paying for incidental expenses, are appropriated to the various benevolent objects, which constitute the enduring praise of Christian zeal or humane exertion, the success of which tends to ameliorate the condition of our nature, and diffuse through our beloved country the inestimable blessings of pure religion and virtue.

A number of objections have been raised against fairs, but they have all appeared to the present writer as very trifling and insufficient. If they proved any thing, they proved too much, which would be that a good thing should be abolished because it was susceptible of abuse. But what has not been abused by the infirmity or folly of our nature? The natural supplies of life may, by excess, become death bearing; and by abuse the holiest act of our religion we know was once converted into a Corinthian carousal. "*Let every thing be done decently and in order*," is an apostolical canon, worthy the attention of all Christian people. If this be duly observed, no objection deserving of regard can be alleged against such fairs as the Christian or humane zeal and enterprise of our various communities from time to time undertake. Let us say to them "GOD speed," and assist in their worthy efforts, rather than with cold skepticism question the purity of their intention, or with over nice balances weigh the proprieties of their proceedings.

B.

THE CHURCHMAN.

SATURDAY, MAY 24, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TRINITY.—The word Trinity, contracted for tri-unity, means three in oneness. Theologically it is used to signify the doctrine contained in the proposition, GOD exists three persons in one essence. We would never consent to erase from our standards either the word or the formal proposition, nor be satisfied with any standards in which they were wanting. And yet in arguing with an opponent of the doctrine, we would attach little importance to the name, and would waive the consideration of the proposition. The name was not applied to the doctrine till some time in the second century, and the proposition itself is an hypothesis nowhere found in the Scriptures.

We would rather aim to fix attention on the elements of the proposition taken one by one. The chief of these and indeed the corner-stone of the doctrine is the Deity of JESUS CHRIST.

Our first proposition then would be, JESUS CHRIST is GOD. We would bring forward first the texts that directly assert this truth; such as "the Word was GOD; JESUS CHRIST GOD blessed for ever; GOD manifest in the flesh," &c. We would adduce those passages, from a comparison of which the truth of the proposition is necessarily inferred, as John xii. 41: "These things said Esaias when he saw his glory and spake of him:" where by turning to Isaiah vi. 1–3, we find acts and ascriptions of adoration that could only be addressed to the supreme God. We would then bring forward the passages in which Jesus Christ is said to be the Creator of all things, and assuming that the Creator of all things is God, we would thence infer that Jesus Christ is God. We would next cite the texts in which divine attributes, as omniscience, omnipresence, &c., are ascribed to Jesus Christ, and thence infer the same truth. We might then descend to the numerous passages, which, though not decided proofs of the doctrine, serve strongly to corroborate it. With this array of evidence we would ask one who denies that Jesus Christ is God—Do you deny this proposition because you think it is not revealed in the Scriptures, or because you think the proposition unreasonable? We know all you would say as to the texts severally considered. You would tell us that one *may* have another meaning; that a second *may* not be the genuine reading, and that a third is contained in an epistle which *may* possess less authority than a gospel. We will leave these considerations at present out of the question. We simply ask you, on a general review of the evidence, Do you deny the proposition Jesus Christ is God because you think it is not contained in the Scriptures, or because, assuming in your own mind that the proposition is unreasonable, you think the Scriptures cannot reveal it, and therefore, where they seem to reveal it, must mean something else? And do you think that others and more learned men who reject the proposition, reject it because they have never found it in the Scriptures, or because they believe it to be unreasonable, and thence argue that it cannot be in the Scriptures?

If our opponent answered, "I deny the proposition, not because it seems unreasonable, but because I honestly believe it is not to be found, either in plain words or by necessary inference, in any part of the Bible, and I believe that the more learned opponents of the doctrine deny it on the same ground," however surprised we might be at the answer, our only course would be to take up the several texts, one by one, and discuss their meaning and importance.

But we doubt whether one person in a hundred would give such an answer. An ingenuous mind would most probably reply, "I think the proposition unreasonable, and therefore I cannot believe that God would reveal it, or require me to believe it."

Now suppose one who has been brought up to believe in the orthodox faith to set out with dissenting on this principle, and see where it will carry him.

He begins by refusing an unqualified assent to the proposition Jesus Christ is God. He by no means believes that he is a creature. On the contrary he believes that he is above all creatures, and that he created the world. Only he cannot allow Christ to be in the full sense God. He supposes him to be not a *created* but a *derived* being; similar but not equal, or of the same substance with the Father. In a word, he is a semi-Arian, and begins with simply modifying the meaning of the word God as applied to Christ. But he is soon pressed with a difficulty. If our Saviour is not *essentially* God it is idolatrous to worship him. Consequently from explaining away the force of the word, our inquirer proceeds to reject or explain away those passages which represent Jesus as the object of religious worship. But having once refused religious worship to the Saviour, there is no reason why we should not advance a step further, and regard him with the Arians not as a *derived* but as a *created* being—pre-existing before he assumed our nature, and being though a creature yet superior to all other creatures. This seems for a while a plausible theory. It costs the rejection or evasion of only a few texts comparatively, and gives a very rational and consistent sense to the many that are left. But there is no resting here. The difficulties are as great or greater than before. How is it possible that a created intelligence, of vastly higher order than man, could animate the infant body of Jesus, and, without losing its own identity, pass through all the mutations of human life from infancy to manhood? How is it possible that a creature who, however high his order, could have done no more than discharge his own duty to his Creator, could become the Mediator and effect the atonement between God and man? Evidently reason has disencumbered itself of some difficulties only to be involved in others. What then? If our inquirer retrace his steps, very well. But far more probable is it that he pushes on in the same path and in the same spirit of self-confidence. He lingers awhile at the doctrine of the atonement, quarrels with it in its prevalent forms, still admits that there must be an efficacy, he knows not what, in the death of Christ, but finally strips it of all obscurity, by denying the doctrine of atonement, under every shape and modification. There is now no longer any reason why Jesus should not be the natural son of Joseph and Mary, and by this time our inquirer has disposed of all the texts which relate to the pre-existence. The atonement denied, the cheerless and uncomfortable doctrines of the sinfulness of the heart, and the necessity of its transformation must give way to more "ennobling" views. Well, Reason has now a religion with which she is not much displeased. But what is it? Why, except in the fact that Jesus Christ rose from the dead it does not materially differ from that species of Deism which inculcates the immortality of the soul and regards our Saviour as a teacher and exemplar of morality. Here the inquirer may repose longer than at any other halting place, but he must finally move forward. The resurrection of the body is in truth a more perplexing subject than any which he has discarded; and in the progress of inquiry he ultimately becomes sufficiently "enlightened" to surrender it and acknowledge himself a Deist.

No one, we apprehend, who is conversant with the subject will say that such a train of thought is either conjectural or peculiar. It is one which many have pursued. We could point to one divine at least whose discourses, published at distant intervals, show that, excepting the fact of the resurrection, he has been over substantially the same ground, advancing in the discovery of negations till the loss of all that was positive, or distinctive in Christian truth left no further discovery to be made.

When a man has thus travelled out of the habitable country and left all landmarks behind him till he finds himself in a wilderness, will he not naturally say to himself, "I have lost my road; I must walk back till I get in the right path?"

In the present case it is easy to see where the deviation commenced, and what was the erroneous principle assumed. The Scriptures were not received as the *sole standard* of faith. That the Bible is the standard of faith is the true Christian ground: The Romanists add to, the Unitarians and others take from the words of life.

We said we would endeavor to fix the attention of an opponent not on the doctrine itself of the Trinity, but on the scriptural elements of which it is composed. The proposition which we have been considering might have been further analysed. "The Word was God," and "the Word was made flesh," are two distinct propositions, each of which may be supported by parallel passages. Here then are two particular truths: cannot they be united in one truth more general? They can, and the result is the belief in the God-man, or the Deity of Jesus Christ.

In the same way we collect the passages relating to the unity of God, to the Father and to the Holy Ghost. These constitute a number of particular truths. We then inquire, Is there no general truth which expresses all these particulars? God exists three persons in one essence is a general proposition embracing all the particulars, and we thus discover it to be the grand ultimate truth of Scripture in regard to the being of God.

This is precisely the course we pursue in the study of nature. It is the Inductive or Baconian System applied to the Scriptures. Modern science has not been advanced by the discovery of negatives or the expunsion of truths from the book of nature. It has been its aim and glory to collect particular facts and induce from them general laws. That matter gravitates toward a common centre is a general proposition embracing an immense number of particular facts. It is the great ultimate truth in nature. To many minds the proposition is unintelligible and incredible. In such cases we must be content to fix attention on the particular facts, and lead the inquirer on, if possible, to the general truth.

Hence, the great practical value of the doctrine of the Trinity, and of its formal enunciation in our standards. It is the grand result to which we attain by the patient study of the Scriptures. To give it up is to retrograde in religious knowledge. It is to surrender general truths which have been settled on a scriptural basis by the collective labors of the Church. And the admission or rejection of it is an infallible criterion by which to distinguish those who do or do not consistently and thoroughly defer to the Bible as the sole standard of faith.

Analogy. — The analogy between the truths of Christianity and the truths of nature has been often and ably discussed; but the analogy in their mode of operation has been less regarded. Christianity resembles nature in the greatness of its ends and the simplicity of its means. Like nature, Christianity admits of no monopoly. Its blessings are common: they may be appropriated in part by the meanest individual, but to monopolize the whole is beyond the power of any person, age, sect, or nation. The different degrees of purity in which it flourishes are as striking as the different varieties of climate. Its bold doctrines serve like mountains or rivers to divide its tenants; and these lines of separation are so formidable as to prevent intercommunication among the occupants of different districts, and consequently leave room for mutual ignorance, mutual prejudice, and mutual animosities, although the enlightened traveller, amidst all the varieties of population, discovers an identity of genus. Like the elementary principles of matter, the truths of Christianity are few and simple, and yet capable of infinitely diversified operation and an endless variety of application. Like nature too, Christianity is a great economist; she is rich, but she makes the most of her treasures. The history that records past transactions, and the poetry that at once expresses and enkindles the glow of devotion, are, at the same time, the organs of prophecy. The institutions that have preserved the truth under one dispensation have been the emblems of its greater enlargement and wider diffusion under another. Precepts that are fitted for the direction of the life by exhibiting the sinfulness of the creature and the holiness of the Creator, become illustrations of doctrinal truth; while the doctrinal truth of the system reciprocates this influence by acting powerfully on the heart and life. Thus the different ingredients are subservient to one another, and are so combined as to operate with the greatest possible efficiency. In fine, the governing principle of Christianity, like the corresponding principle in nature, acts by general laws, but yet with such consummate wisdom and unerring precision that no individual is overlooked. Human institutions and human prescriptions being the conceptions of finite minds, are imperfect; if they aim to be general they fail to embrace the particulars; if they attempt to embrace particulars, they are found to be coercive and unequal. Herein may be seen the elements, frequently of dissolution, more frequently of dissension, in all societies of human organization, whether civil or ecclesiastical. The system that can attain to so near a likeness to nature as to reconcile general and individual wants, and provide for both without detriment to either, like nature herself must be divine and perpetual.

Fancy Fairs. — We some time ago expressed an opinion, which we have ever entertained, that the method of raising money for benevolent purposes by fairs, is, on many accounts, objectionable. Our readers may remember that this expression of our views was not altogether voluntary, but was made at the request of another journal. We knew that fairs were advocated by many in our Church, for whose opinion we had great respect, and were unwilling to say any thing that might give offence, the more so, that we believed the evil (as we esteemed it) to be one which would of itself come to be generally disliked, and so fall into disuse; but when our opinion was directly requested, we did not feel at liberty to withhold it. Since then we have seen much to confirm us in our opinion; but as we have no wish to enter minutely into the subject, we shall content ourselves with the following extract from the Christian Advocate and Journal:—

"*Religious Fairs.*—Since two notices of fairs, for religious purposes, appeared in the Advocate and Journal, the one an intimation that they were of doubtful utility; and the other simply acknowledging the receipt of the proceeds into the missionary treasury; we have received several communications expressing strong doubts of the propriety of such fairs. For years past we have observed them, and have never seen one that was unexceptionable. In most cases they are exceptionable, both as it respects the articles sold, the price asked, the price *taken*, (instead of giving back the change,) the improper position into which it throws ladies, &c. Upon the whole, as a means of raising money for religious purposes, we, as individuals, must express our doubts, without having any reference which has a 'local habitation and a name.' And in this we have the pleasure of knowing many of the wise and good concur."

Church of the Nativity. — In reference to the expenses attending the establishment of this Sunday School and place of public worship, we are requested by the Rev. J. McVickar to state, that the thanks thus liberally returned in our last are due but in small measure to him, he being but one of several contributors by whom the expenses were defrayed; and taking no other credit to himself than that of intrusting their disbursements to such judicious and zealous hands, as under the blessing which waits on such efforts, have carried out the undertaking to a successful result; and rendered small means productive of great spiritual good.—(*Communicated.*)

Theological Education.—The eighteenth annual report of the American Education Society states, that assistance has been rendered during the year past to 912 young men in 159 different literary institutions. The number of new applicants is 280. The following is an extract from the report.

"*Caution in receiving Beneficiaries.*—Great care is taken by the directors to prevent imposition or misapplication of the funds of the Society. This will be deemed necessary when it is considered that a large number of the beneficiaries are minors, whose character is not matured, and also that youth of sanguine and aspiring habits may choose the ministerial office from improper motives. A gentleman, once a beneficiary of this Society, has been so deeply impressed with the importance of this subject, that he has placed in the hands of the Secretary one hundred dollars, to be given as a premium to the writer of the best essay on "What constitutes a call for the Christian ministry, and what are the proper qualifications for that work?" The design of the essay is to furnish those who may be looking forward to the ministry with proper directions in respect to corporeal, mental, and moral qualifications by which they may judge of their fitness for the work, and the kind and amount of talents necessary for the proper discharge of the duties of the ministry. It is to be hoped that a tract may be prepared which will meet the wants of the community, and may serve as a manual for clergymen and others who may be called upon to give advice to young men in relation to this subject.

Sunday School.—In giving place to the following note from the Agent of the General Union, we would direct the attention of the reader to the acknowledgment in another column, of one hundred dollars, contributed chiefly by the young men of St. Luke's Church, to constitute the Rev. Mr. Whittingham a patron of the Union. Why cannot such an example be imitated?

To the Editor of the Churchman.

Dear Sir,—In the short conversation I held with you last week on the subject of the Sunday School, I perceive from your remarks I must have left a wrong impression on your mind. Instead of stating so many books had been "issued" by the society, it should have been "prepared for publication and kept on sale at the Depository." Some that are now ready for the press, perhaps may never be "*issued*," may never be *published*, simply because of our want of funds. Permit me through the Churchman to inquire if this shall be permitted? We do beg our friends to reflect upon not merely the disadvantage, but the disgrace to which the Church would be subjected, were our Sunday School operations to be impeded.

F. H. Cuming, *Agent.*

St. Paul's Church, Troy.—We learn from the (Auburn) Gospel Messenger that the Rev. David Butler, D. D., has resigned the Rectorship of this Church, and the Rev Isaac Peck has been chosen his successor. St. Paul's has been long distinguished for its munificent donations to the benevolent objects conducted within the Church and under its auspices, and intelligence respecting it is therefore received with particular interest. We cannot better express our own regard for the late respected Rector and for the congregation generally than in the words of the Gospel Messenger. After stating that Dr. Butler has discharged the duties of the Rectorship for more than thirty years, the Editor proceeds:—

'During that time he has seen a congregation rise from infancy to the strength and vigor of manhood, from the smallest beginnings to one of the most interesting and estimable congregations in the Diocese. A faithful pastor and a devoted and estimable people have grown old together. The Rev. Isaac Peck who has been for several years the assistant of Dr. Butler has been *unanimously* elected to succeed him in the office. May he fill it as long, as efficiently and usefully as our venerable and beloved Brother has done. A stronger expression of our good will to him he will not desire.'

Reading the Psalms. — "A Sexagenarian" in a second communication, justifies the allusions to which we objected by the precedents of "A Churchman." If he were right he would only prove that we had gone too far in admitting "A Churchman." But we think he is wrong. "A Churchman" had merely argued that his opponent "Old Trinity" ought to be true to the spirit of his signature, which is obviously different from citing the usages of a particular congregation or particular clergyman. However, we have done the best we could for "A Sexagenarian" by omitting one paragraph, and making a slight alteration in the remainder. "A Sexagenarian," if we understand him right, hints that we might have had some further reason for withholding his communication. To remove this impression we must tell him that though much gratified with "A Churchman," our own preferences on the point at issue are wholly with "Old Trinity." Still we are often edified by the practice, and have never been so unhappy as to find it "tiresome."

Mr. Editor,—

By reference to the acts of the General Convention of our Church, 13th October, 1789, I find "the whole book of Psalms and Hymns in metre is allowed to be sung in all congregations of the Church before and after prayers or sermons, &c., at the discretion of the minister," "and it shall be the duty of every minister, &c. to appoint the portions of psalms and hymns which are to be sung," "and it shall be the duty of the minister, &c. to give order concerning the tunes to be sung, &c., and to suppress all light and unseemly music," &c. In each of the three sentences of the act of the Convention is to be found the word *sung*, but not a word of allowance, discretion or duty to *read* any portion of the psalms and hymns in metre. Until more enlightened by "A Churchman" I cannot but think reading the portion of psalms and hymns in metre is a recent innovation on "the good old usage" of "Old Trinity," and to my own feelings unnecessary, inexpedient, tiresome, and detracting from the pleasure to be derived from the beauty of psalmody. Repetition is seldom pleasant to the ear, and I would avoid it in every instance that it could be done without injury to the service.

"A Churchman" hopes the clergy at whose discretion the matter is left, will assert their rights by continuing to read all the verses; will he inform us *when* those rights originated? I have no wish to interfere with any, but will merely suggest that it is not always expedient to act to the extent of rights.

I admit a clergyman has the right to give out the whole of the 119th Psalm as a full portion to be sung; if he should claim the right of reading it also, his congregation might claim the right of leaving him in the full enjoyment of it—a contest of rights I hope never to see introduced in our church.

I would rather see the service curtailed of all repetition, and the congregations increased, than the congregations fall off by any increase of the service, or the clergyman curtail his exposition of the Scripture, and eke out the time by reading what his congregation can do for themselves.

A Sexagenarian.

Vermont Chronicle.—The Rev. Joseph Tracy has relinquished his share in the editorship of the Vermont Chronicle. This is among the best of our exchange papers, and one which we always open with interest. We hope it will continue to sustain the character it has so well deserved. We make the following extract from Mr. Tracy's valedictory, in hopes that the lesson it contains will not be lost on some of our clerical readers.

"I do not intend to cease from my attempts to serve the church and the world by labors connected with the press; but how, when, and where I shall again solicit attention is altogether uncertain. Possibly it may be only as an occasional correspondent of religious newspapers. In respect to that duty, I have had lessons, which all the cares of a parish could not make me forget."

New-Bedford.—We published last fall an account of the organization of an Episcopal Church at New Bedford. A correspondent of the Episcopal Recorder gives the following gratifying view of its present state and prospects:

"Our little church is now about full, and the audience is a most respectable one. All who have joined us seem ardently attached to the institutions of the Church already, and the attachment is every day increasing; so that although six months since one could not point to more than one or two Episcopalians in the place, we now can number at least forty families who would be most unwilling to be hereafter members of any other than our apostolic Church. The work has been the Lord's, and to him shall be all the glory. But under Him, the result is to be traced to the constant and laborious efforts of our Rector, in which he has been most heartily and constantly seconded by several individuals of zeal and influence.

The Liturgy has been made a subject of lectures on the part of our Rector, and of study on the part of the congregation; and now there are few churches, even among those of old standing, where the responses are better, or where the forms of our worship, as a whole, are better observed. We have a small organ, a select choir, and the music is unusually good. The chants are all sung. Our Sunday School is at present small, but increasing. The Bible Class is in a flourishing state. The missionary concert is attended monthly, and a few often meet for the purpose of social worship.

The state of religious feeling in our Church is good, a general seriousness and sensibility prevails, and some, we trust, have, through the preaching of Christ among us, been turned from their sins and made heirs of salvation.

The Massachusetts Convocation held a meeting here in March, the results of which were very desirable. In April, our venerable Bishop, Rt. Rev. A. V. Griswold, visited us, and administered the rite of Confirmation to fifteen. During his visit he preached four times, chiefly upon the peculiar doctrines and ordinances of the Episcopal Church. His preaching was most judicious, most winning, and most acceptable to all. Since that time, the Church is more respected than before in the town at large."

To Correspondents.—"B. Y." has been received, but not in time for the present number.

In "A Friend to Protracted Meetings," we recognise a friend from whom on most subjects we shall be happy to hear. We have not yet found time to read his communication, but presume there is nothing in the way of its appearing in our next.

Οἰλαρχαιος has our thanks for the sketch of the life of St. Ambrose. He will always be a welcome correspondent.

A number of "Nova Anglicana" is unavoidably deferred.

Protestant Episcopal Pulpit.—The number for April contains a sermon on the religious capabilities of children, by the Rev. Theodore Edson, Rector of St. Ann's Church, Lowell, Mass. The number of the Pulpit for May is nearly ready for publication.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION IN MAY AND JUNE.

Trinity Sunday, May 25, St. John's Church, Brooklyn; Wednesday, May 28, St. Peter's Church, Albany; 29, St. Paul's Church, Albany; Saturday, 31, Hudson.

First Sunday after Trinity, June 1, Catskill; Tuesday, 3, Redhook; 4, Hyde Park; 5, Poughkeepsie; 6, Lithgow.

Second Sunday after Trinity, June 8, Wappinger's Creek, A. M., Fishkill, 4, P. M.; Tuesday, 10, Phillipstown; Festival of St. Barnabus, 11, Peckskill; 12, Singsing.

Fourth Sunday after Trinity, June 22, St. Mary's Church, New-York.

On Whitsunday, May 18, in the afternoon, the Bishop of this Diocese confirmed 40 persons in All Saints' Church in this city.

On Tuesday, in Whitsun-week, May 20, the Bishop consecrated Zion Church, Greensburgh, Westchester county. Morning Prayer was read by the Rev. Robert W. Harris, Rector of Grace Church, White Plains, and the sermon preached by the Bishop. There were also present the Rev. Alexander H. Crosby, Rector of the Parish; the Rev. William Berrian, D. D., of New-York; the Rev. William Powell of Westchester; the Rev. Lawson Carter, of New-Rochelle; the Rev. Joseph H. Coit, of Plattsburgh; the Rev. William M. Carmichael, of Rye; and the Rev. Benjamin I. Haight, of New-York.

Diocese of New-Jersey.—We are indebted to the Episcopal Recorder for the following record of Episcopal acts in the Diocese of New-Jersey.

On Sunday morning, May 4th, 24 persons were confirmed at St. John's Church, Chew's Landing. The ordinance had never before been administered at that place, "and indeed a year ago there was but a single communicant, a venerable lady, who was among the persons confirmed." On the afternoon of the day previous baptism had been administered by the Rev. Simon Wilmer, the minister of the church, to 12 adults and 14 children.

On the afternoon of the same day 16 persons were confirmed at St. Peter's Church, Berkley.

"On Monday, the Bishop proceeded to Glassborough, where an appointment had been made to preach in St. Thomas' Church. The violence of the storm preventing the attendance of the people there, service was held, and 5 persons were confirmed in a private house."

On Wednesday morning, Trinity Church, Swedesborough, 3 persons were confirmed.

Appointments have been made for visiting St. George's Church, Penn's Neck, next month, and for a service at Bridgeton.

Ordination.—On Thursday, April 10, the Rt. Rev. Dr. Griswold, Bishop of the Eastern Diocese, held an ordination in Christ Church, Quincy, Massachusetts, when the Rev. Daniel Leach, Deacon, was admitted to the holy Order of Priests. Evening service was conducted by the Rev. Mr. Baury, of Newton. Sermon by the Bishop. The candidate was presented by the Rev. Mr. Edson, of Lowell, and the Bishop was assisted in the administration of the communion by the Rev. Messrs. Baury and Edson.

On the day following, the Rev. Mr. Leach was instituted Rector of Christ Church, Quincy. The Rev. Mr. Edson acted as institutor. Morning service was conducted by the Rev. Mr. How, of Roxbury, and a sermon preached by the Rev. Mr. Coit, of Cambridge.

We learn from the correspondent to whom we are indebted for the above intelligence, that a Convocation being held by appointment at the same time and place, an unusually large number of the clergy were in attendance. Beside the before named, there were also present, the Rev. Messrs. *Babcock*, of Denham—*Bent*, of New Bedford—*Foxcroft*, of Boston—*Lewis*, of Marblehead—*Mead*, of Boston—*Munroe*, of Hopkinton—*Vaughan*, of Salem —*Wells*, of Boston—*Wolcott*, of Hanover—most, or all of whom, assisted in the frequent public services held during the meeting of the Convocation, which was one of great interest and solemnity.—*Episc. Rec.*

Clerical Change.—The Rev. A. G. Baldwin has relinquished his charge of the Missionary Station at Constableville, Lewis county, and removed from that place.—(*Auburn*) *Gospel Messenger.*

Meeting of the Directors of the Missionary Society.—The most important resolutions adopted by the Board of Directors were in reference to proposed missions to Africa and China. The plans of the Board, in relation to the former, have not yet been carried into effect, from the difficulty thus far of obtaining suitable missionaries; but it has been resolved to proceed in their execution as soon as practicable. The great encouragements at the present time for attempting to do good to China, and an increasing sense of the responsibilities of the Church in regard to missions, have induced the Board to take measures for the establishment of a mission in that interesting country. It is possible that circumstances may prevent the *immediate* accomplishment of this object, but it will be kept steadily in view, and we trust, by the blessing of God, happily effected at the earliest period practicable.

The report presented to the Board of Directors, states the receipts of the Society for the last year to be $26,000, being about $6000 more than the receipts of the year preceding.

The annual sermon before the Board of Directors, which was preached in Christ Church, on Tuesday evening, by the Rev. Manton Eastburn of New-York, was in entire harmony with the spirit and the principles which have prevailed on the present occasion. The beautiful and cheering language of Zechariah, (ninth chapter, verse tenth,) which declares of the Saviour that "his dominion shall be from sea even to sea, and from the river to the ends of the earth," was presented as a ground for inquiry into the duties of Christians to labor for the extension of Christ's kingdom, the appropriate field for such labors, and the encouragements which we have to engage in them. We trust that the impressive views which were presented in the development of these subjects, will do much in convincing Episcopalians of their responsibilities in reference to the extension of Christ's kingdom throughout the world.

The Missionary meeting held in St. Paul's Church on Wednesday evening was one of great interest, and attended by a large audience. The chair was filled by the Right Rev. Bishop White, who opened the meeting with prayer. We have barely room to give the resolutions which were offered by different gentlemen and adopted by the meeting.

The first resolution was proposed by the Rev. Benjamin C. Cutler, Rector of St. Ann's Church, Brooklyn, and was as follows:

Resolved, That a more general diffusion of missionary intelligence is indispensable to the success of this Society.

The following resolution was then adopted, on motion of the Rev. John T. Brooke, Rector of Christ Church, Georgetown, D. C.:

Resolved, That it is the duty of the Protestant Episcopal Church within the United States, by all proper measures, to encourage and support the Domestic and Foreign Missionary Society attached to the same.

Mr. Brooke was followed by the Rev. John F. Schroeder, Assistant Minister of Trinity Church, New-York, on whose motion the following resolution was adopted:

Resolved, That the great increase of the population of our country, and especially of the new states and territories, the alarming growth of infidelity, deleterious influence of erroneous and strange doctrines, and the insufficiency of suitable means of religious and moral improvement, commend the Domestic department of this Society's operations to the best wishes, the faithful prayers and the liberal aid and co-operation of the members of the Church.

The following was moved by the Rev. Dr. Henshaw, of Baltimore:

Resolved, That the beneficial influence of the mission to the Greeks calls for our devout gratitude to Almighty God, and holds out encouragement to the friends of the cause to sustain it with augmented zeal and liberality.

On motion of the Rev. Dr. Milnor, of New-York, it was then

Resolved, That the resolutions in relation to African Missions, just adopted by the Board of Directors, are in agreement with the sentiments, convictions and desires of this meeting, and are commended to the Church as worthy of their immediate and effective prosecution, and of their fervent and continual prayers.

The last resolution was offered by the Right Rev. Bishop Doane, as follows:

Resolved, That the determination of the Board of Directors to establish a mission to China well becomes the confidence reposed in them by the Church, and that its accomplishment is, in the opinion of this meeting, eminently to be desired, not only for the immediate benefits proposed by it, but for the favorable influence which it is calculated to exert on all the objects of the Society, and on the best interests of the Church.

The resolutions were all supported by appropriate remarks from the gentlemen by whom they were offered. It would give us great pleasure to present a sketch of them, but the length to which we should necessarily be led and the want of room for any thing further, forbids us from entering on the attempt.—*Episc. Rec.*

Intelligence from Greece.—Intelligence has been received in this city from our Missionaries at Athens, of as late a date as the 15th of February. At that time they were all well, and the affairs of the Mission in as prosperous a condition as they have ever been. The Missionaries continue to entertain the same interest they have ever felt in the Mission, and their hopes of its usefulness become the more confident as the tendency of their plans becomes more fully developed.—*Ib.*

Family Prayers.—It gives us much pleasure to learn, from the communication of a correspondent, that a book of family prayers, by Bishop Meade, is about to be published. Our readers will remember that a publication of a similar character is in preparation by Bishop Griswold. Both will be valuable, and there will be an ample field, we have no doubt, for the wide circulation of both.—*Ib.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A *Public Meeting* of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York, will be held on Thursday evening next, May 29, at 7½ o'clock, in the *Church* of the *Ascension*. On this occasion an Address will be delivered.

The Clergy, Episcopalians generally, and *especially* the *Young Men*, are respectfully invited to attend.

NOTICE.

The Corporation for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church, in the Diocese of New-Jersey, will hold its Annual Meeting in Trinity Church, Newark, on Wednesday the 28th instant, at 9 o'clock, A. M.

John M. Ward, *Secretary.*

NOTICE.

Superintendents of Sunday Schools who have not called for their copies of the Annual Report of the New-York Protestant Episcopal Sunday School Society, are requested to do so as soon as convenient, at the office of the General Sunday School Union, 46 Lumber-street.

Calendar.

MAY.

25.—Trinity Sunday.

JUNE.

1.—1st Sunday after Trinity.
8.—2d Sunday after Trinity.
11.—St. Barnabas.
15.—3d Sunday after Trinity.
22.—4th Sunday after Trinity.
24.—Nativity of St. John Baptist.
29.—5th Sunday after Trinity, and St. Peter.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 7th May, viz.

From the ladies of Trinity Church, Plattsburgh, Clinton Co., N. Y., by the hands of their missionary, the Rev. Joseph H. Coit, *ten dollars*, for the Green Bay Mission, being part of the avails of a fair held by them.

From the Rev. Joseph H. Coit, missionary at Plattsburgh, Clinton county, N. Y., *eight dollars*, for the Green Bay Mission, being the amount of a collection on Easter-Sunday, in Trinity Church, in that place.

James Swords, *Agent, &c.*

May 21, 1834.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society, has the pleasure of acknowledging the receipt of *twenty dollars*, from the Bible, Common Prayer-book and Tract Society of the General Theological Seminary, by the hands of W. F. Walker, Corresponding Secretary.

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

May 22, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *one hundred dollars* contributed chiefly by the *teachers* of the Sunday Schools of the parish of St. Luke's Church in this city, to constitute the Rector thereof, the Rev. Wm. R. Whittingham, a Patron of the Union.

Floyd Smith,
May 21, 1834. No. 12 Maiden-lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 22d, from the following persons, viz.:—

Postmaster, Perkinsville—L. H. Young, 2—Postmaster, Brooklyn, Vt.—C. F. Tillinghast—Postmaster, Hartford—Wm. Stavely—Postmaster, Middle Haddam—F. Eppes, *with remit.*—Postmaster, New-London—F. J. Huntington—Postmaster, Great-Barrington—Postmaster, Derby—Postmaster, Wilton, Conn.—Postmaster, Burlington, Conn.

Received by the General Protestant Episcopal Sunday School Union.

———— ————, Ashfield, Mass.—Stimpson & Clapp, Boston—Miss B. M. Bostwick, St. Thomas, U. C., *with remit.*—R. Latter, London, England—S. P. Lambert, Wilton, Conn.—Geo. Wicks, Cairo—Alvah Sanford, Medina, Ohio—Rev. George Norton, Allen-Hill P. O., *with remit.*—Morton & Smith, Louisville, Ky.—P. A. Proal, Schenectady.

Just published, ANSWER TO A REVIEW (in the Quarterly Christian Spectator) of "Episcopacy Tested by Scripture." Price 12½ cents. For sale at the New-York Protestant Episcopal Press, 46 Lumber-street.

Also for sale, published by the New-York Protestant Episcopal Tract Society, "*Episcopacy Tested by Scripture.*" Price 5 cents.

And *The Authority of a Three-fold Ministry in the Church*, Bishops, Priests, and Deacons; proved from the New Testament. By William Hey, F. R. S. Price 2 cents.

TO LET,

Pew No. 45, in the south aisle of St. Paul's Chapel. Inquire of Wm. A. Hardenbrook, 406 Hudson-street.
April 26, 1834. tf.

From the Boston Recorder.

The Missionary.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with earthly shadows, or pluck earthly flowers,
'Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"*Go, teach all nations,*" from the eastern world
Comes on the night air, and awakes my ear.

And *I will go.* I may not longer doubt
To give up friends and *home*, and *idol hopes*,
And *every tender tie* that *binds my heart*
To thee, my country. Why should I regard
Earth's little store of borrow'd sweets? I sure
Have had enough of bitter in my cup
To show that never was it his design
Who placed me here, that I should live at ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My future lot, bitter or sweet my cup;
I only pray, God fit me for the work,
God make me holy and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path
'Till I my weary pilgrimage have done—
Let me but know I have a friend that waits
To welcome me to glory and to joy,
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toil'd for other worlds than this.
I know I shall feel happier than *to die*
On *softer bed.* And if I should reach heaven,
If one that hath so deeply, darkly sinn'd,
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore, O how
This heart will flame with gratitude and love;
And through the ages of eternal years
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

DOCTRINAL.

From the Protestant Episcopalian.

ANSWER TO A REVIEW

(In the Quarterly Christian Spectator,)

OF "EPISCOPACY TESTED BY SCRIPTURE."

(*Continued from page* 660.)

2. In bringing this portion of the Episcopal argument to the inference mentioned, apostolic pre-eminence, the author of the tract says—"It follows therefore, [from the premises just enumerated,] or at least will not be questioned, that the apostles were *superior* to the elders in ministerial power and rights." Here are two assertions—"it follows"—"or it will not be questioned"—either is sufficient for the reasoning of the tract.

The assertion "it follows" means, of course, "if the previous statement holds good"—and that in this case the inference is just, the reviewer does not controvert. And it would be difficult to do so, for, so far as we recollect, every other point, in which distinction could even plausibly be claimed for the apostles, had been set aside by the tract, (as the reader will see in our paragraph next but one above,) leaving only the one distinction of "ministerial" superiority. The *inference*, therefore, that this was the distinction implied in the expression "apostles *and* elders," is neither forced nor unreasonable, it follows justly from the premises stated. And when it is considered that the distinction was made in an ecclesiastical council, it will be acknowledged that this ground for it was the most natural one that could be assigned.

But it was important to add, that the ministerial superiority of the apostles "*would not be questioned.*" Yet here the reviewer* is all astonishment! Here is a link of straw in the argument of the tract, whatever be the material of the rest of the chain! What, trust any portion of the proof of Episcopacy to an assertion that "will not be questioned!" Even so—the author of the tract has been guilty of this most egregious oversight—and he must submit to the due castigation. We shall see. But first let the reviewer speak for himself.

> "He next attempts to show, that this distinction [between 'apostles *and* elders'] was not made because they [the apostles] 'were appointed by Christ personally,' nor because 'they had seen our Lord after his resurrection;' nor 'because of their power of working miracles:' and then the writer adds, 'It follows, therefore, or *will not at least be questioned*,'—a qualification which, by the way, seems to look as if the writer had himself no great confidence in the consecutiveness of the demonstration,—'that the apostles were distinguished from the elders, because they were *superior* to them in ministerial power and rights.' This is the argument; and this is the whole of it. On the making out of this point depends the stupendous fabric of Episcopacy. Here is the cornerstone on which rests the claims of bishops; this the position on which the imposing and mighty superstructure has been reared. Our readers will join with us in our amazement, that this point has not been made out with a clearer deduction of arguments, than such as were fitted to lead to the ambiguous conclusion, 'it follows, therefore, *or* ——.'"

Now, what will be the reviewer's "amazement," when we assure him that "this is the whole of *his* argument," affecting the tract! Yet such is the case—for the reasonings, throughout his article, are much the same with those usually brought against Episcopacy, and where not the same, they are so much *minus* the former ground, which the tract left far behind, in proceeding with its inductive demonstration, as we deem it, of that form of the ministry. No one, for three years, brought those old reasonings against the tract—no one, till the reviewer fancied he had discovered a weak spot in it, and might therefore reproduce some of them with effect. Here then is the grand, we may say the one point of contest—for if we can make good our cause here, we may leave the rest of the old matter of the review, or as much of it as we please, where it has reposed for three years. The present is only a start in its slumber.

"Amazement!" Does the reviewer deny the assertion, that "it will not be questioned that the apostles were superior to the elders in ministerial power and rights?" We should be "amazed" if he did—ought we to be "amazed" that he neither denies nor allows it? His uninitiated readers, however, will understand his article as contradicting the tract on *this* point. He says indeed, with non-episcopal writers generally, that the apostles held only an extraordinary and temporary power over other ministers; but this is not *the* point in that portion of the argument of the tract; which was only to show the *fact* that the apostles *were* superior to them, leaving to subsequent investigation to decide whether this superiority was temporary or not, extraordinary or not. Is it not then a fact, that the apostles *were* "superior to the elders in ministerial power and rights?" was it not fair to say, that this assertion would "not be questioned?" To settle this matter, we shall adduce non-episcopal authorities, and in sufficient number, we trust, to satisfy our readers—merely adding, that we do not recollect any who "question" it, unless they question or deny also an ordained ministry—unless they are other than Presbyterians, (proper,) with whom only the tract was in controversy.

In substantiating this assertion by the authorities we shall quote, we apprize our readers that they include "evangelists" with the apostles, and that they regard the superior powers of both as extraordinary and temporary. Their allowing rights over the clergy to evangelists, shows that they did not regard those rights as confined to the thirteen principal apostles—which is something for Episcopacy. Their *opinion* that these rights were extraordinary and transient, has no bearing on the simple *fact* that they existed. With the non-episcopal tone of the language of these writers we have, in using them for this fact, nothing to do.

The late Dr. Wilson. "But it so happens, that *the conformity in duties* between the diocesan bishop and the apostle and primitive evangelist; and the contrast of the oversight of an individual church by its presbyters, with an episcopate in after ages; are now adopted as arguments to prove, contrary to the verity of facts, that diocesan bishops are actually the successors in *office* of the apostles and evangelists, and not of the presbyters in the churches." (252) That is—the apostles and evangelists held an "office," the "duties" of which conformed to those of diocesan bishops; of course they were superior to presbyters in ministerial power and rights. Again, speaking of the office of Timothy, as an evangelist, "This office was *superior* to that of pastors *even* teachers." (253) Again—"There is little more propriety in bringing the apostolic *office* down to a level with that of presbyters or bishops, or of elevating the latter to the grade of the former, than of supposing every governor an alderman, or every alderman a governor of a state, because commissioned by such." (268)

Dr. Miller. "It is evident from the whole tenor of Scripture, that the apostolic character was *superior* to that of the evangelists: and Paul, especially, always addresses Timothy and Titus in a style of *authority.*" Again, "*We* hold that all the *authority over other ministers*, with which the apostles and evangelists were vested, was extraordinary, and necessarily arose from the sacred canon not being yet complete, and the Church not yet settled." (107, 108, 1st edit.) That is—the elders were inferior to the evangelists, and these inferior to the apostles—greatly superior must the apostles have been to the elders—so "*we* hold," says Dr. Miller, we Presbyterians. To this eminent divine then, the author of the tract may transfer the responsibility of saying, that "the ministerial superiority of the apostles will not be questioned," by that denomination.

Dr. Campbell. "No doubt they [the apostles] may be styled bishops or overseers, but in a sense *very different* from that in which it is applied to the inspector [presbyter-bishop] over the inhabitants of a particular district. They were universal bishops; the whole Church, or rather, the whole earth was their charge, and they were all colleagues one of another." (77)

Matthew Henry. "The *officers* which Christ gave to his Church were of two sorts; extraordinary ones, advanced to a *higher* office in the Church; such were apostles, prophets, and evangelists. The apostles were *chief* . . . . . . And then there are ordinary ministers, employed in a *lower* and narrower sphere; as pastors and teachers," (on Eph. iv. 11.)

The divines, *who argued with Charles I. in the Isle of Wight.* "Those that would carry it (episcopacy) higher, endeavored to imp it into the *apostolical office* . . . . . and so the apostolical office (excepting the gifts or enablements confessed only extraordinary) is *brought down* to be Episcopal, and the Episcopal raised up to be apostolical. Whereupon it follows that the *highest officers* in the Church are put into a lower orb; an extraordinary office turned into an ordinary distinct office, confounded with that which in the Scripture is not found, a temporary and an extinct office revived." (6) In other words—those divines allow the official, i. e. the "ministerial" superiority of the apostles over presbyters to have been even greater than that claimed by bishops—but this latter claim they reject.

Calvin. "So those twelve individuals, whom the Lord chose to promulgate the first proclamation of his Gospel to the world, *preceded* all other in order and dignity." Again—"By 'evangelists,' I understand those who were inferior to the apostles in dignity, but next to them *in office*, and who performed similar functions." (*Inst.* b. iv. c. 3, s. 5, 4.)

Thus, from Calvin downward, it is proved to be the belief of Presbyterians, as is asserted in the tract, that "the apostles were distinguished from the elders because they were *superior* to them in ministerial power and rights." No Presbyterian, in the proper sense of the appellation, "questions" it—none that we know of—though some, into whom we have just looked, are not explicit on this particular point. As to this superiority having been part of the extraordinary prerogative of the thirteen apostles, we refer to the tract itself, where it is shown that the pre-eminence of certain officers in the Church over elders is recognised in other individuals, and as perpetual. We may add a word or two, on this point, as we proceed.

So far then the tract is safe—nay, those who are versed in the Episcopal controversy will think this part of our labor supererogatory—but many, we are sorry to say, know little of the argument concerning this branch of the institutions of our Lord—and these may learn, that there was no cause for the "amazement" of the reviewer.

We have now further to remark, that the reviewer says that the passage we quoted from him contains the "whole" argument of the tract on the point just discussed. This is an oversight. The tract, at this very point, referred to a previous note, which reads thus:

> "That the apostles alone *ordained* will be proved. In 1 Cor. iv. 19–21; v. 3–5; 2 Cor. ii. 6; vii. 12; x. 8; xiii. 2, 10;—and 1 Tim. i. 20, are recorded inflictions and remissions of *discipline* performed by an apostle, or threatenings on his part, although there must have been elders in Corinth, and certainly were in Ephesus."—(Tract, p. 12.)

This note, as referring to several passages of Scripture, should be considered as *part* of the argument of which the reviewer inadvertently says, he gives "the whole of it"—the argument, in the tract, for the ministerial superiority of apostles over elders. Let us examine this note in detail, and see how much proof to this effect it condenses in a few lines.

There must have been elders in Corinth, when the epistles were written to them. We prove this by the language of Paul, "As a wise master builder I have laid the foundation, and *another* buildeth thereon." We prove it by the language, hyperbolical indeed in the number, yet decisive of the fact—"Though ye have ten thousand *instructers* in Christ." We prove it by the language, in reference to the right of the clergy to be maintained by their flocks—"If *others* be partakers of this power over you, are not we rather?" We prove it by the fact that the "Lord's supper" was celebrated in that Church, which required an elder, at the least. We prove it by the language, concerning some of the Corinthian teachers—"Are they *ministers of* Christ . . . . I am more." Not only then do we say, with the author of the tract, "There *must* have been elders in Corinth," but we assert it positively, *there were*, at the time Paul wrote the two epistles to that Church.

Yet, without noticing these elders in the matter, so far as the epistles show—though they doubtless were noticed and consulted, as much as courtesy and their pastoral standing made proper—without putting the matter into their hands, or even passing it through their hands, Paul threatens, inflicts, and remits *discipline* among the people of their charge. This is a "ministerial" act. And Paul's doing it himself, instead of committing it to the elders, shows that he, an apostle, was "*superior* to them in ministerial power and rights." This conclusion is unavoidable, if the fact be sustained. Let us then look to the fact—our readers, we trust, will accompany us patiently.

> "But *I* will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
>
> For the *kingdom* of God is not in word, but in *power.* What will ye? shall *I* come to you with a *rod*, or in love, and in the spirit of meekness?" (1 Cor. iv. 19–21.)

Here is "power" and "a rod," to be exercised under God's "kingdom" or sovereignty, and by one man, an apostle, if those who were "puffed up" did not humble themselves. Here is church discipline threatened, not by or through the elders, but by an apostle individually, and by the rod in *his* hands.

> "For *I* verily, as absent in body but present in spirit, have *judged* (in the margin, *determined*) already, as though I were present, concerning him that hath so done this deed,
>
> In the name of our Lord Jesus Christ, when ye are gathered together, and *my spirit*, with the power of our Lord Jesus Christ,
>
> To *deliver* such a one *unto Satan* for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. v. 3–5.)

Here is an act of church discipline, nothing less than excommunication—and who inflicts it? the elders at Corinth? By no means. Paul does it. The Apostle "judges" and determines to "deliver to Satan" the unworthy Christian—and to do it when that Church and "his spirit" were assembled together, himself being in that sense present when his sentence was executed. Who read his sentence in the assembly, we are not informed; probably one of the elders. Who ejected the man personally, if that mode of executing the sentence was added to the reading of it, we are not told. It is enough that the "judgment," the decision, the authority for the discipline, was that of an apostle alone—and evinced his superiority, in ministerial functions, to the elders of that Church. The excommunication led, of course, to the exclusion of the man from the friendship and kind offices of the brethren; and this is called his "punishment inflicted of many," in the passage we are next to quote.

> "Sufficient to such a man is this punishment, which was inflicted of many.
>
> To whom ye forgive any thing, *I* forgive also; for if I forgave any thing, to whom I forgave it, for your sakes *forgave I it in the person of* Christ." (2 Cor. ii. 6, 10.)

Here is a remission of discipline, not by the elders, but by an apostle; *he* pronounces the punishment to be "sufficient." The brethren forgive the scandal of the man's conduct, he having become penitent; and Paul forgives him by removing the sentence. They forgave as men and fellow Christians—he forgave "in the person of Christ."

With such illustrations of an apostle's power to threaten discipline, to inflict discipline, and to remit discipline, we shall understand the force of the other passages in the epistles to the Corinthians, referred to in the note we have quoted from the tract.

> "Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that *our care for you in the sight of* God might appear unto you." (2 Cor. vii. 12.)
>
> "But though I should boast somewhat more of *our authority*, (which the Lord hath given *us* for edification, and not for your destruction,) I should not be ashamed." (2 Cor. x. 8.)
>
> "I told you before, and foretell you, as if I were present the second time; and being absent, now I write to them which *heretofore have sinned*, and to *all other*, that, if I come again, *I* will not spare.
>
> "Therefore I write these things being absent, lest being present *I* should use sharpness, according to the *power* which the Lord hath given *me* to edification, and not to destruction." (2 Cor. xiii. 2, 10.)

So much for the Corinthian Church, and its elders. The reviewer was certainly mistaken, when he said he had given "the argument" of the tract, "the whole of it," for the assertion that "the apostles were distinguished from the elders because they were *superior* to them in ministerial power and rights." He gave but a fraction of it.

(*To be continued.*)

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* At this point of our manuscript, we received a copy of the Review, separate from the rest of the periodical in which it appeared, and entitled "Examination of 'Episcopacy Tested by Scripture.'" We ought therefore, perhaps, to say "Examiner," instead of "Reviewer." But as the latter word is commonly used in such articles as the present, we retain it.

DEVOTIONAL.

THE LORD'S SUPPER.

There are so many excellent works on the preparation of the heart necessary to an acceptable approach to the Lord's supper, that I shall do little more than refer you to them. If some of them were greatly abridged, and were disencumbered of a multitude of particulars, which it is impossible to carry in the memory, they would, in my opinion, be far more useful. Still, my young friend, I would habitually consult them. They are written, generally, by men of the deepest and most fervent piety, who have not taken those superficial views of church communion, which, among many denominations, are so prevalent. Where they are derived, directly, from the clear testimony of Scripture, they will save you much trouble in collating the passages which apply more immediately to the subject in hand.

After all, the word of God is the only true standard: and to one who is familiar with the sacred volume, it will not be an irksome task to select the passages which he deems applicable to the work of self-examination. For my own part, I have ever found it attended with the greatest satisfaction to go directly to the fountain-head. Take the Bible in your hand, and pour over it with an intention to sift your evidences of Christian character. Accompany that perusal with fervent applications to God for light and knowledge, and you will experience a degree of satisfaction which no other mode can afford.

Esteem the sacramental season as one of your most valuable privileges. It is then that you are invited to sup at the royal banquet. You have a place at the King's table, and it becomes you to have your soul arrayed in the beauties of holiness. Were you invited to the table of some earthly monarch, how eagerly would you anticipate the honor; and what solicitude would you feel, that your apparel might be appropriate, and your conduct correct! But what is this honor, compared with that of sitting at the table of your Lord? Anticipate an audience with your King, and rush not into his presence with the carelessness of one who goes only to an ordinary meal.

Nor would I array that sacred table with terrors to your mind. I am convinced, that many throw around the hallowed elements a dread solemnity, which makes the timid and faltering believer feel that if *he*, if one so vile as *he*, should touch them, he would eat and drink damnation to himself, and seal for ever his hopelessness and his ruin. It was never the intention of our Lord to hold up such fearful views of this feast of love. There is every thing about it that is inviting. It is a most pathetic appeal to the fearful and troubled soul. It woos, in silent but eloquent terms, the weary and heavy laden to come and find rest. It is not Sinai, but Calvary. It is not the smoke of the lightning, or the thunder; no, weak and mourning believer, it is the uplifted cross, and the expiring victim, whose blood speaks peace from every vein. Look on those significant, simple memorials: is there any terror in this scene? Is it not all peace, and love, and mercy?

The sacrament of the supper is a memorial of the love and compassion of Christ, a lively emblem of his sufferings for sin. It is a public acknowledgment of our attachment to his cause. Having seriously and sincerely examined ourselves, and finding that we can humbly claim the characteristics of the true disciple, we may come to this feast of love, and commune with our Lord and with one another, in a composed and humble frame of mind. If our greatest burden is sin, and our only ground of confidence is the Saviour, we have nothing to fear, but every thing to hope, from this delightful and affecting ordinance. Much of the profit of partaking of this sacrament, you will recollect, depends on your fidelity in the work of self-examination. If that be neglected, you have no reason to look for a blessing. If it be performed in a hurried and superficial manner, you need not expect much enjoyment in the ordinance. God will be glorified in them that make so near an approach to the mercy seat.

When you approach the table, I would recommend it to you to simplify your views as much as possible. By endeavoring to think of many things, the mind becomes confused. Having lifted your soul to God for light and feeling, look on the elements, and endeavor to view them as the appropriate memorials of your bleeding Lord. What do you see in that broken bread? Is it not the emblem of the mangled body of the Lamb of God? What meaneth that flowing wine? Is it not the emblem of his blood, which was shed for the remission of sins? And wherefore was that body broken, and that blood poured forth? O my soul, let thy guilt and transgressions answer. Without the shedding of that blood, there had been no remission. What, then, can I render to my Lord, for all this dying love? I am speechless in gratitude. Here, blessed Saviour, I give thee all I have; this broken contrite heart. Take it, O take it as thine own, wash it in thy blood, and seal it for thyself.—*London Youth's Instructer.*

From the Sunday School Journal.

THE PRAYER OF FAITH.

By some all that is understood by the prayer of faith seems to be the offering of a petition in the belief that it will be granted, and it seems to be insisted sometimes that all that is wanted in the case is to believe that it will be heard. Passages of the New Testament are cited which seem to declare this doctrine in the plainest terms, and men wonder that they do not receive blessings which they so earnestly desire, and which concern objects which the Scriptures represent as always agreeable to the will of God. Many a teacher is afflicted with his experience on this subject. He is sure he desires the conversion of his class, and he has prayed long and earnestly for it, but he sees no change in them. He becomes disheartened, and is at a loss what to think or do.

In view of this important subject, we beg all such to examine the New Testament for the decision of the following questions, and we should be glad if they and any other persons who have studied them, would communicate their views.

1. *Judging from the general plan of the divine moral government, is it according to reason or Scripture to believe that* God *will surely and uniformly grant the very petitions which are sincerely offered by Christians?*

An infidel lately went into a prayer-meeting of Christians in St. Louis, and after stating his disbelief in the Bible as a revelation, proposed this test. He quoted the sacred promise to the disciples, that whatever they should unite in asking should be granted them, and urged the meeting, in the most respectful manner, to pray for his conversion, that the truth of the promise might be put to an open trial. It appears that this interruption of the meeting was not regarded, and the unbeliever published the facts in the St. Louis Observer, renewing his challenge for an explanation of the difficulty. Now we wish to know whether such promises as he quoted are to be taken in the positive sense in which he interpreted them, or whether it was to be expected, that according to the ordinary system of divine government, no blessing would be granted to a man in the very act of blasphemy?

2. *Is there any promise or intimation that the prayers of Christians will be answered which do not proceed from a real desire for the thing asked for?*

Suppose, for instance, a teacher prays daily for the conversion of his class, but the subject does not enter his mind at other times as a matter of anxiety. When his commercial business is embarrassed, when his child is sick, when he is waiting for the result of an application in which his personal interests are deeply concerned, his anxiety is constant; he stands in no need of a hint to remember it; it pervades his mind constantly until the event is known. Now shall we judge of our interest in what we pray for by the same rule? And may we expect to have our prayers answered when the *heart* is not in them? Is there a promise in the Bible that implies that men shall receive from God that which they do not really desire?

3. *Is there any promise or doctrine that the prayers of Christians will be answered when the proper efforts are not employed to secure the blessing in the way in which* God *usually confers it?*

If a man prays to be delivered from sin, and takes not a single step to avoid or resist sin, is it probable that his prayer will be answered? If he confesses his unfaithfulness, and implores forgiveness, but goes his way and is unfaithful still, is it probable that he will be forgiven? If a man prays that the kingdom of Christ may be promoted, and refuses to contribute to the means of advancing that object, can he believe that it is *his* prayer which is answered, when that kingdom is promoted? So when a teacher prays that his class may be converted, but forgets his prayer when he comes to teach them; when he hears the lessons, but is not prompted by love or conscience to be earnest and diligent in exhibiting and pressing the truth, may he wonder why his prayers are not answered?

4. Finally, *Is there a system of motives and principles by which* God *acts in dispensing his blessings; or is the reception of prayer entirely disconnected from the state of mind of the person who offers it, whether sincere or insincere, whether desirous or indifferent, whether active or idle?*

We entreat the deliberate attention of every reader to these inquiries. It is constantly said that prayer is the great means of success; yet how many thousands of prayers are unanswered! We shall accomplish a great work if we can discover whether there is any cause of the failure on this side of heaven.

VARIETIES.

DR. FRANKLIN

When he was about 22 years old, conceived what he calls "the bold and arduous project of arriving at perfection. He wished to live without committing any fault at any time, and to conquer all that either natural inclination, custom or company might lead him into. He soon found, however, that he had undertaken a task of more difficulty than he had imagined. While his attention was taken up and care employed in guarding against one fault, he was often surprised by another; habit took advantage of inclination; inclination was sometimes too strong for reason." In order, therefore, to enable him to make the experiment fairly, he made the following table, consisting of eight columns, the first for a list of the virtues, which he extended to thirteen, and the others for the seven days of the week:—

	Sun.	M.	Tu.	W.	Th.	F.	S.
Silence							
Order	.	.		.		.	
Resolution	.	.	.		.	.	.
Frugality		.				.	
Industry		.				.	
Sincerity		.					
Justice							
Moderation							
Cleanliness							
Tranquillity							
Chastity							
Humility							

Having formed this table, he resolved to give a week's attention to each of these virtues, noting by a dot every evening the faults of the day. To assist him in the cultivation of order, which stands third in the list, to divide the 24 hours of the day into six periods, so that each period had its appropriate business, he devoted 7 hours to sleep, 8 to work, and the remaining time to devotion, self-examination, meals, reading, accounts and recreation. "He was surprised to find himself much fuller of faults than he had imagined, but had the satisfaction to see them diminish. And though he never arrived at the perfection aimed at," says he, "but fell far short of it—yet to this little artifice, and the blessings of God, I owe the constant felicity of my life down to my 79th year, in which this is written."

BOERHAAVE.

The celebrated Boerhaave, who had many enemies, used to say that he never thought it necessary to repeat their calumnies. "They are sparks," said he, "which, if you do not blow them, will go out of themselves. The surest method against scandal is to live it down by perseverance in well doing, and by prayer to God, that he would cure the distempered minds of those who traduce and injure us."

Being once asked by a friend, who admired his patience under provocation, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion; he answered, that he was naturally quick of resentment, but he had, by daily prayer and meditation, at length attained this mastery over himself.

RELIGION.

Religion, compounded of Re and Ligo (*i. e.*) bound again to the service of God in the bonds of a willing obedience, broken by original and actual transgressions, signifies that a religious man is one who is reunited to his Maker by faith in his Redeemer manifested by personal holiness. Is it not then absurd to designate any religious, but such as are truly such in the principle and act the term imports. In this imperfect state, "evil is called good, and good evil," but never till the last day will things be ever called by their appropiate names, and when the chaff shall be for ever separated from the pure wheat which it now contaminates.

APOSTACY.

Many refuse to come to Christ, or walk no more with him, because they perceive among Christian professors so much inconsistency and neglect of duty, not remembering that those whom they justly censure, not bearing the fruits, are not branches of that *living vine* which brings *forth fruit to perfection.* It were as unnatural to accuse them of want of piety, as to condemn the barren fruit tree when its very barrenness was owing to its own worthless stock more than to the ungenial soil and untimely frosts and storms.—Such as these should no more restrain us from duty than the openly professed servants of Satan, for both scions grow upon the same stock, only the one has become unnaturally ingrafted among the heavenly branches.

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